ಅಂಗನ್ಯಪ್ Rare
T: The Brhadaranyaka Upanisad
1415
A: Ramkrishna Math
ಪರಾಮರ್ಶನ ಗ್ರಂಥ
Acc. No: 032240
ಅಕ್ಷರ ಗ್ರಂಥಾಲಯ
ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ
ವಿದ್ಯಾರಣ್ಯ.
1951

The Upanishads represent the quintessence of the Vedic revelation. All through the ages they have catered to the needs of men who want a world-view and a version of man's ultimate destiny based on understandable principles as distinguished from fables and saviours of doubtful historicity. The Upanishads are therefore called the Vedanta, which in modern parlance means the 'summit-wisdom'.

The Upanishads number 108, but only ten of them are taken as authoritative, most of the others being texts of different cults that came into existence in course of time. The great Vedantic commentator Sri Sankara has taken only ten of them for his learned exegeses, and of them, the Brihadaranyaka has received his closest attention.

RAMAKRISHNA MATH
SALES SECTION
DOMALGUDA
HYDERABAD-500 029

THE
BṚHADĀRAṆYAKA UPANIṢAD

Upaniṣad Series

THE

BṚHADĀRAṆYAKA UPANIṢAD

CONTAINING THE ORIGINAL TEXT WITH WORD-BY-WORD MEANINGS, RUNNING TRANSLATION, NOTES AND INTRODUCTION

AKSHARA GRANTHALAYA
ACC.NO. S032240

SRI RAMAKRISHNA MATH
MYLAPORE, MADRAS 600 004. INDIA

PUBLISHED BY
© The President
Sri Ramakrishna Math
Mylapore
MADRAS 600004

..032240

Fourth Edition
All Rights Reserved
3m 3c-2-85

294
RAM

PRINTED IN INDIA
Ravindran Press
137, Dr. Natesan Road
MADRAS-600005

PREFACE TO THE SECOND EDITION

THE second edition of the *Bṛhadāraṇyaka Upaniṣad* comes out after a long pause due to serious handicaps caused by the post-war conditions. The first edition, which was published anonymously in 1945, was prepared by Swāmī Jagadīs'warānanda. In the present edition the book has been thoroughly revised by Swāmī Mādhavānanda, translator of the same Upaniṣad with S'aṅkara's commentary. In interpreting the text, this commentary has been systematically followed, mainly in the light of its gloss by Ānandagiri, and occasionally of Sures'varācārya's *Vārttika* on the commentary and Vidyāraṇya's *Vārttikasāra*. Nityānanda's gloss on the Upaniṣad has also been consulted, and a Bengali edition of the book by Swāmī Gambhīrānanda has been found very helpful.

In this revised edition the text has been judiciously punctuated, with the necessary disjoining of words in some places. In supplying word-by-word meanings, the words have been rearranged in the order of Sanskrit syntax. Diacritical marks according to the current system have been used in the

transliterations of Sanskrit terms. The running translation has been kept close to the original, explanatory elaborations of the previous edition being generally transferred to the notes. Some of the old notes have been deleted, and many new ones added for elucidation. The lengthy alphabetical index to the paragraphs has also been omitted as being out of place in this Series. It is hoped that these changes will facilitate an understanding of this important but difficult book.

Sri Ramakrishna Math THE PUBLISHER
Mylapore, Madras
September, 1951

CONTENTS

	PAGE
Introduction	vii
Pronunciation of transliterated Words	xxxv
Abbreviations	xxxvi
CHAPTER ONE	1—109
Section One	1
„ Two	6
„ Three	18
„ Four	46
„ Five	75
„ Six	107
CHAPTER TWO	110—183
Section One	110
„ Two	128
„ Three	135
„ Four	141
„ Five	158
„ Six	179
CHAPTER THREE	184—285
Section One	184
„ Two	199
„ Three	208
„ Four	214
„ Five	218
„ Six	222
„ Seven	225
„ Eight	241
„ Nine	253

		PAGE
CHAPTER FOUR		286—400
Section One		286
,,	Two	302
,,	Three	309
,,	Four	351
,,	Five	383
,,	Six	397
CHAPTER FIVE		401—440
Section One		401
,,	Two	403
,,	Three	406
,,	Four	407
,,	Five	408
,,	Six	413
,,	Seven	414
,,	Eight	415
,,	Nine	416
,,	Ten	417
,,	Eleven	419
,,	Twelve	420
,,	Thirteen	423
,,	Fourteen	426
,,	Fifteen	437
CHAPTER SIX		441—515
Section One		441
,,	Two	453
,,	Three	474
,,	Four	490
,,	Five	510

INTRODUCTION

THE *Bṛhadāraṇyaka Upaniṣad*[1] forms the final portion of the *S'atapatha-Brāhmaṇa*, which is now available in two widely varying recensions known as Mādhyandina and Kāṇva, after the name of two Vedic S'ākhās. The Kāṇva recension is in seventeen Kāṇḍas or Books and the Mādhyandina in fourteen. The various Kāṇḍas are further divided into chapters. The six chapters of the *Bṛhadāraṇyaka Upaniṣad* are now found as chapters three to eight in the seventeenth Book of the Kāṇva recension, and chapters four to nine in the fourteenth Book of the Mādhyandina recension. In writing his monumental commentary, S'rī S'ankarācārya has adopted the Kāṇva text, which is accepted as the basis of this publication also.

Several editions of the text and many translations of this great and important Upaniṣad have been made by a number of scholars within a century both in the East and in the West. Some of them bear the mark of mature and accurate scholarship and

[1] For a brief account of the Vedic lore and the place of this Upaniṣad in it, see the Introduction to the *Īs'āvāsyopaniṣad* published in this Series.

excellent editorial skill. But none of these contains word-by-word meanings to help readers who are not well up in Sanskrit, but who wish to follow the sacred text in the original. Hence this Upaniṣad was prepared for the Upaniṣad Series of the Ramakrishna Math, Madras in order to fulfil that long-felt want.

The *Bṛhadāraṇyaka Upaniṣad*[1] is the greatest of the Upaniṣads by its size as well as substance. The whole composition is in prose, being here and there studded with a few verses. The six chapters or Adhyāyas of the text are divided into forty-seven sections called Brāhmaṇas, further subdivided into paragraphs of Kaṇḍikās. Another division of the whole work is into three Kāṇḍas—Madhukāṇḍa, Yājñavalkyakāṇḍa or Munikāṇḍa and Khilakāṇḍa—each containing two chapters. These divisions deal mainly with enunciation, exposition and meditation (Upades'a, Upapatti and Upāsanā), respectively. This is the view of S'rī Vidyāraṇya expressed in his *Vārttikasāra*.

The first chapter has six sections. The first section is called As'va-Brāhmaṇa. It describes the body of the sacrificial horse as the cosmic form of

[1] This title is analysed thus: Because this book consisting of six chapters is chanted in the forest, it is called Āraṇyaka. It is also qualified as Bṛhat (great) on account of its magnitude in form and meaning. The term 'Upaniṣad' denotes Brahmavidyā, the knowledge of Brahman. Certain books, being a cause of that knowledge, are called Upaniṣads.

Prajāpati, the presiding deity of the horse-sacrifice. S′rī S′aṅkara observes that if the ideas of time, worlds and deities, which the cosmic body of Prajāpati comprises, are superimposed on the horse, it will be converted into Prajāpati. It is a meditation that will enable all to derive the results of the horse-sacrifice even without the performance of it. The horse-sacrifice is the greatest of Vedic rites, and it takes its performer to Brahmaloka, the highest heaven. But this result is not ever-lasting, and it cannot annihilate our ignorance, just like other Vedic rites. The knowledge of Brahman alone is capable of destroying our ignorance and stopping transmigration. The Upaniṣads therefore exhaust themselves in the unfoldment of this knowledge, which once attained is never lost.

The second section of the first chapter is called Agni-Brāhmaṇa. It describes the origin and nature of Agni (fire) used in the horse-sacrifice, as also the manifestation of the universe. The fire, like the horse, is to be meditated upon as Prajāpati, or Hiraṇyagarbha, the first-born, also called Virāj. Before the manifestation of name and form, the universe was covered by Hiraṇyagarbha, just as a pot is hid by clay in the shape of a lump.

The third section of this chapter is known as Udgītha-Brāhmaṇa. While narrating the Vedic allegory of the rivalry of the gods and demons, this

Brāhmaṇa unfolds the highest result of rites combined with meditation, which is the attainment of Brahmaloka, *i.e.*, identity with Hiraṇyagarbha, the cosmic form of the vital force. The conclusion is reached that the whole universe of action, with its means and ends, up to Hiraṇyagarbha, falls within the category of ignorance, but the Supreme Self, the Paramātman, is beyond it. The knowledge of the Supreme Self, therefore, can alone annihilate our ignorance.

Let us now turn to the allegory of the gods and demons. In a Jyotiṣṭoma sacrifice, the gods successively asked the organ of speech, nose, eyes, ears and mind to chant hymns for them, to which they agreed. The demons saw that the gods would surpass them through these chanters. So they charged them one after another, and contaminated them with the evil of attachment to sense-objects. But when they tried to play the same trick on the vital force, they were crushed to pieces. So the gods won. The story teaches that the vital force is the essence of the body and organs, and is to be meditated upon instead of the latter. It is the vital force that delivered the organs from evil and restored their divinity to them. Its cosmic form is Prajāpati, and it is also the Vedas. It is present in its entirety in all creatures from an ant to an elephant, and it is as large as the universe. Meditation on the vital

force, even without rites, wins the world of Hiraṇya-garbha.

The fourth section is called Puruṣavidha-Brāhmaṇa. S'aṅkara's commentary on it is learned, and Sures'vara's *Vārttika* on that has as many as 1853 verses. The essence of this section is this: Before menifestation, this universe of different bodies was undifferentiated from the body of Virāj. Then Virāj was alone. On account of his loneliness, he was stricken with dissatisfaction. So he desired a mate. As his desire was infallible, he became as big as a man and wife embracing together. But he did not become of this size by wiping out his original entity, as milk is transformed into curd. He remained as he was, but projected another body, which he parted into two, the male half being called Manu and the female half S'atarūpā. From their union men were born. Afterwards both turned into different species, and from their union in each all creatures down to ants were created. Thus the whole animate world came into being. Yet he felt that he was the whole creation, which was not over and above himself. Then he projected the gods: Fire from his mouth, Indra and others from his arms, Vasus etc. from his thighs, and Pūṣan from his feet.

In this section is made the important statement that the Supreme Self, which is dearer than a son, dearer than wealth, dearer than everything else, is

alone to be meditated upon and realised, for all these are unified in the Self. After manifesting the universe with diverse bodies, the Self entered into all of them and resides in them as a razor in its case or fire in wood. When the Self does the function of breathing in the human microcosm, It is called the vital force; when It speaks, the speaker; when It sees, the seer; when It hears, the hearer; when It thinks, the thinker; and so on. These are merely Its designations according to functions. All these differences of agent, action and end have been superimposed by primordial ignorance upon the Self, which never changes Its absolute nature under any condition of time, space and causation. Just as a mother-of-pearl appears as a piece of silver, or the sky is imagined to be concave or blue through mistake, so the Self appears as an agent or conditioned entity only through ignorance. In the removal of this ignorance lies the perfection of human achievement. The knowledge of the Self leads to the cessation of transmigration and all sufferings as also to the final uprooting of ignorance. This knowledge, however, is not an action but an immediate awareness, a contentless consciousness. The aim of all the Upaniṣads is to teach about this Self. No one can say at what time ignorance has come upon us, for time is the creation of ignorance. The knowers of the Self, however, unhesitatingly

assert that ignorance can be terminated. The individual self is at bottom identical with the Supreme Self or Brahman, but in the state of ignorance it forgets its supreme nature. Many among the gods and men realised this Self. It is said in the *Ṛg-veda* (IV. xxvi. 1) that the sage Vāmadeva, realising the essence of the transmigratory self as the Supreme Self declared, 'I was Manu and the sun'. The knowers of Brahman, whether they are gods or men become Brahman. There is no difference between them and Brahman.

Now follows the classification of the gods. Fire is the Brāhmaṇa among the gods; the Kṣatriya gods are Indra, Varuṇa, the moon, Yama, Īs'āna, etc.; the Vais'ya gods are the Vasus, Rudras, Maruts, etc.; the Ṣūdra god is Pūṣan. From these four divine castes came into existence the four human castes. Ignorant men belonging to any of these castes are objects of enjoyment to all beings from the gods down to ants. They are instructed to discharge their debts to the gods, sages, manes, men and animals by performing what are called the five great sacrifices. S'aṅkarācārya observes that desire, which controls human life, consists of the two hankerings after ends and means. Man, prompted by desire, gets entangled into rituals like a silkworm in a cocoon. Meditation on the Self alone can save us from this entanglement of ignorance. This fact

is always to be remembered. He who departs from the world without the knowledge of the Self sustains great loss, *viz.*, the sufferings of transmigration.

The fifth section is called Saptānna-Brāhmaṇa, since it deals with the seven kinds of food. Of these, one is common to all eaters; it is that food which sustains the life of all beings. He who eats that food to prolong his own life, instead of sharing it with others, is never delivered from evil. The two foods meant for the gods are different kinds of sacrifices. One food the father designed for animals, *viz.*, milk; and the three he set apart for himself are the organ of speech, the mind and the vital force. These three are also, respectively, the three worlds, the three Vedas, gods, manes and men, mother, father and child, and known, the knowable and the unknown. In fact they comprise the universe. He who meditates upon them as finite wins a finite world, but he who meditates upon them as infinite attains an infinite world.

Prajāpati or Hiraṇyagarbha, who is represented by the year, is Time. After he created the organs, they took a vow never to stop doing their respective functions. But fatigue overtook them all except the vital force. Thereupon the organs identified themselves with the vital force and became immortal in this mortal body. Fire, the sun, the moon, air and other gods took similar vows, but only air, the

cosmic counterpart of the vital force, kept his vow unbroken. Therefore a man should observe only the vow of the vital force. The observance is to be performed, according to S'aṅkarācārya, by the following meditation: The vocal and other organs in all beings as also fire and the other gods are a part of me. I am the vital force, the soul of them and the author of all movements. This meditation leads one to identity with, or residence in the same world as, the vital force or Hiraṇyagarbha.

The sixth and last section of the first chapter makes the significant statement that this relative universe consists of only name, colour (form) and action. These combine in the body like three sticks supporting one another, and are limiting adjuncts of the Supreme Self. The import of this section is that one who is not averse to the universe does not feel any inclination for meditation on the Self or Brahman; for these two centrifugal and centripetal tendencies are contradictory.

The second chapter, which is mainly devoted to Self-knowledge, has also six sections. The first section is named after Ajātas'atru and tells the following story. A descendant of Garga named Proud Bālāki proposed to teach the king about Brahman. But he set forth only some *prima facie* conceptions of Brahman which the king already knew, *viz.*, the being who is in the sun, moon,

lightning, ether, air, fire, water, the looking-glass, the sound of footsteps, the quarters, shadow and in the self (Hiraṇyagarbha). All these related to the conditioned Brahman. But Ajātaśatru also knew the unconditioned Brahman, so he instructed Bālāki in return about That. Saying that in deep sleep, when the organs are absorbed, the individual self is merged in the Supreme Self, the unconditioned Brahman, he added: When the self becomes fast asleep — when it is not aware of anything — it remains like a baby, or a great king, or a worthy Brāhmaṇa, having reached the very limit of bliss. As from a fire little sparks scatter, just so from the Supreme Self issue all organs, all worlds, all gods, all beings. S'aṅkara in his commentary cites the following parable: A prince was discarded by his parents immediately after birth and was brought up by a fowler. Being ignorant of his princely birth, he lived like a fowler and not like a king. A compassionate man, who knew his princely descent, told him that he was not the son of a fowler but a prince, and that some unlucky chance had brought him to that state. Thus informed, he gave up his false notion and followed the duties of his royal ancestors. Similarly the Self has somehow forgotten its real nature and got mixed up with this body. But when the teacher enlightens it about its real nature, it realises the Self and becomes free and fearless.

The second section speaks of the vital force as a calf which has this body as its abode, the head as its special place, the vigour coming out of food and drink as its post and food as its tether. The third section describes the two forms of Brahman. One form is gross, mortal, limited and perceptible, whereas the other is subtle, immortal, unlimited and imperceptible. By superimposing these two forms, the Supreme Brahman is made conceivable. The gross form is made of earth, water and fire, and the subtle form of air and the ether. The fourth section introduces the following story with a view to enjoining renunciation of the world as a means to Self-knowledge: The sage Yājñavalkya had two wives, Maitreyī and Kātyāyanī. Intending to embrace the monastic life, he expressed his desire to divide his wealth between the wives before departure. Maitreyī asked him whether she would be immortal if the whole earth full of wealth belonged to her. The sage replied that there was no hope of immortality through wealth, that is, rites performed with wealth. Maitreyī therefore refused to accept any wealth, but desired to learn the means of immortality from the sage. Yājñavalkya tells her that the knowledge of the Self is the only means of immortality, and gives her a grand description of the Self. It is not for the sake of the husband, wife, sons, wealth, the Brāhmaṇa, the Kṣatriya, worlds, gods, beings and all, that

they are dear, but it is for the sake of one's self that they are loved. The real Self should be heard of, reflected on and meditated upon—and thus realised. Brāhmaṇas, Kṣatriyas, worlds, gods, beings and all reject the man who knows them to be different from the Self, because all these are only the Self. As the particular notes of a drum, conch or lute cannot be understood apart from their general note, so nothing particular is perceived apart from the Self. As various kinds of smoke proceed from a fire kindled with damp fuel, even so the Vedas etc. have come out of the Supreme Self. As a lump of salt thrown into water is dissolved, and that water tastes salt in every part, so the Supreme Self is homogeneous Intelligence. It appears to have particular consciousness as a separate entity through Its deceptive connection with the body; but when the separateness is destroyed and oneness is attained, it regains the state of Pure Consciousness. When there is apparent duality, one smells, sees, hears, speaks of or thinks something different from the Self; but to the knower of the Self the triad of knower, knowledge and knowable is dissolved.

The fifth section sums up the meaning of the first and second chapters. It starts with an elaborate account of the Self which is the ruler and king of all beings. Just as all spokes are fixed in the nave and the felloe of a chariot-wheel, so are all beings, all

gods, all worlds, and all individual selves fixed in the Supreme Self. This section tells the story of how the sage Dadhyac, versed in the *Atharva-Veda*, taught Self-knowledge to the two As'vins through a temporary equine head. The section ends with the gist of all Vedānta texts, *viz.*, that the Self, though one, is perceived as manifold on account of Māyā, and the individual self is none other than Brahman, which is without antecedent and consequent, interior and exterior.

The sixth section, called Vaṁs'a-Brāhmaṇa, gives the line of teachers for the first two chapters, beginning with Hiraṇyagarbha.

The third chapter as also the fourth relates to Yājñavalkya, and both strengthen the meaning of the previous chapters with arguments. The third chapter has nine sections. The first section, called As'vala-Brāhmaṇa, shows through a story the two customary ways of acquiring Self-knowledge, *viz.*, by making gifts and by discussions with adepts. Emperor Janaka performed a sacrifice, in which he proposed to give one thousand cows, with gold attached to their horns, to the most erudite Vedic scholar present. Yājñavalkya, who was there, asked his pupil to lead the cows home. At this the assembled Brāhmaṇas got angry and attacked him with volleys of questions. As'vala was the first to come forward. He put eight questions, and

Yājñavalkya quickly answered them. As'vala, realised that his opponent was more than a match for him and kept quiet.

The second section is named after Ārtabhāga and describes the six questions put by him and the answers given by Yājñavalkya. The last of the questions is interesting. In it Ārtabhāga asked: Where goes the man who dies without attaining the highest knowledge? In reply to this, Yājñavalkya said that this question was to be decided between them only and not in a crowd. They retired to a solitary place, where, after discussion, they decided that work was the guide of a disembodied soul, because the repeated taking of a body was due to past work. Hence one became noble through righteous work and ignoble through unrighteous work. Thereupon Ārtabhāga stopped.

The third section, Bhujyu-Brāhmaṇa, contains one subtle question of Bhujyu and its answer by Yājñavalkya. The fourth section is called Uṣasta-Brāhmaṇa and deals with a very important topic. Uṣasta asked about the Brahman that is immediate and direct—the inmost self. Yājñavalkya replied: It is that which works through the Prāṇa, Apāna, Vyāna, and Udāna in the body. Being the seer, hearer, thinker and knower in everybody, it cannot, be directly seen, heard, thought or known like a sense-object.

The fifth section, called Kahola-Brāhmaṇa, contains a question of Kahola on the same topic as before, to which Yājñavalkya replies as follows: It is that which is beyond hunger and thirst, grief and delusion, decrepitude and death. Reaching It, Brāhmaṇas give up the desire for sons, for wealth and for worlds—the three main desires of human life. A knower of Brahman lives upon that knowledge, and howsoever he may behave, he is just such. Self-knowledge once attained is never lost.

The sixth section, called Gārgī-Brāhmaṇa, contains the questions of Gārgī about the relative fineness of the elements and worlds. When she pushed her enquiry about Brahman too far, Yājñavalkya told her point-blank that she was questioning about a deity that should not be reasoned about, because Brahman is to be known from the Scriptures alone.

The seventh section, called Antaryāmi-Brāhmaṇa, contains the famous question of Uddālaka about the Sūtra by which this life, the next life and all beings from Virāj down to a clump of grass are strung together, and the Internal Ruler by whom they are controlled. Yājñavalkya replied: Vāyu is that Sūtra, and the Antaryāmin or Internal Ruler is He who inhabits earth, water, fire, sky, air, heaven, the sun, the directions, the moon and stars, ether darkness, light, all beings, the nose, the vocal organ, eye, ear, mind, skin, intellect and seed. Although

He is within them, they do not know Him whose bodies they are, who controls them from within, and who is at the same time one's own self. He is the Seer but is never seen, He is the Hearer but is never heard, He is the Thinker but is never thought, He is the Knower but is never known; there is no other seer, hearer, thinker or knower than He.

The eighth section deals with two more questions asked by Gārgī. One of them is as follows: What pervades that (the Sūtra) which is above heaven and below the earth, which is heaven and earth as well as between them, and which was, is, and will be? Yājñavalkya replied: The unmanifested ether. In answer to Gārgī's next question about what pervaded the unmanifested ether, Yājñavalkya said: The knowers of Brahman describe It as the Absolute. It is neither a substance nor an attribute—neither coarse nor fine, neither short nor long, neither shadow nor darkness, and so on. It is without the organs, mind and the vital force, and is devoid of interior or exterior. It does not eat anything, nor does anybody eat It. He added: Under the rule of this Absolute the sun and moon are held in their orbits, heaven and earth hold their positions, all periods of time are maintained in their places, and rivers keep to their respective courses. Yājñavalkya concluded by saying that the performance of sacrifices and penances even for a thousand

years was transitory, and he who left this world without knowing the Absolute was pitiable.

The ninth section is named after S'ākalya, since it deals with his questions. It conveys the immediacy and directness of Brahman by a reference to the different enumerations of the gods who are ruled by It. In reply to S'ākalya's question about the number of gods Yājñavalkya said: There are tens, hundreds and thousands of gods, who are but manifestations of one god—Hiraṇyagarbha, who is the cosmic aspect of the vital force. This vital force is one and at the same time infinite. It expands into countless gods and contracts into one entity. When one is identified with Hiraṇyagarbha, his heart extends to all directions, and he is identified with them and their presiding deities. When the Brāhmaṇas had finished their questions, Yājñavalkya asked them: If a tree is pulled out with its roots, it does not spring again. From what root does man sprout after he is cut down by death? The Brāhmaṇas could not answer the question and so were defeated. Yājñavalkya was thus proved to be the best knower of Brahman. Now the Upaniṣad, in answer to his question, says that Brahman, the Absolute Intelligence and Bliss, is the root from which a dead man is reborn.

The fourth chapter is divided into six sections. The first section gives through a story some more

instruction about Brahman with reference to the deities that preside over the vocal and other organs. Emperor Janaka of Videha was seated on his throne, when Yājñavalkya came to him and put him some questions. In reply Janaka gave him some accounts of Brahman as taught by six of his teachers. He mentioned fire, air, the sun, the directions, the moon and Prajāpati (Hiraṇyagarbha) — the presiding deities respectively of the organ of speech, the vital force, eye, ear, mind and intellect — as being Brahman. But Yājñavalkya replied that these Brahmans were one-footed, meaning thereby that they were mere aspects of the Supreme Brahman.

The second section describes in the words of Yājñavalkya the three states of the self. He tells Janaka that the self as identified with the gross, subtle and causal bodies, respectively, in the states of waking, dream and deep sleep, are called Vaiśvānara, Taijasa and Prājña. The third section, called Jyotir-Brāhmaṇa, is a lengthy one, and Sureśvara's *Vārttika* on it has 1975 verses. The three states described in the previous section are explained in this through reasoning. Janaka puts a series of questions to Yājñavalkya about what serves as a light for a man, and the sage answers by mentioning the sun, the moon, fire, speech and the self. In reply to another question, Yājñavalkya says that as a large fish swims alternately to both the banks of a

river, so the self simulating the intellect moves between the dream world and the waking world. As the intellect is transparent and next to the self, it easily reflects the consciousness of the self. As a glass jar placed in the sun shines, so does the intellect, which is by nature inert, appear luminous by the light of the self. In reality, however, the self alone is luminous, and its light illumines the sun, moon and all shining objects of the universe. Then follows the Vedāntic conception of dream. In dream the self puts aside the body of the waking state and creates a dream-body in its place, consisting of the impressions of the waking world. A dream is not an entirely new experience, because most often it is the memory of past experiences. Sometimes one also gets glimpses of experiences that are to come in some future life, for one dreams many things that cannot materialise in this life. The objects that are seen in dream are then and there created by the self. They have no existence apart from the mind. Though the self dreams staying in the body, it has then no connection with it. It is popularly believed that in dream the self goes out of the waking body through the gates of the organs and remains outside isolated from it; hence physicians say that a sleeping man should not be awakened suddenly. In dream the self merely witnesses the results of good and bad actions but

does not actually experience them or do anything, on account of its unattached nature.

From dream the self goes to deep sleep and then comes back to the previous condition. In dream it gets a little joy by dropping the voluntary activities of the body and organs. But in deep sleep it goes beyond all troubles and enjoys the highest serenity, as a hawk fatigued by a long flight returns to its nest for rest. In deep sleep the individual self joins the Supreme Self and knows nothing external or internal. For the time being it becomes fearless and free from desires. In that state there is no second thing differentiated from the self which it can see, hear, touch, think or know. The joy that is experienced in deep sleep is infinitely greater than the joys of worldly men, the manes, celestial minstrels, gods through action, gods by birth or even Hiraṇyagarbha. This bliss is indeed supreme. This is the nearest approximation to the state of Brahman.

It is however wrong to think that ignorance (Avidyā) is entirely annihilated in sleep. It does persist then, but it remains in an unmanifested state, as Ānandagiri points out in his gloss on S'aṅkara's commentary on IV. III. 21. In his gloss on the *Vārttika* (1052) of Sures'vara on IV. III. 15 also he observes, 'Dreamless sleep is the unawareness on the part of the self, which means the existence of the intellect in its causal state, the

root-ignorance. This is proved by the awakened person's memory, "I knew nothing", which but for previous direct experience would have been impossible'. Vidyāraṇya in his *Bṛhadāraṇyaka-Vārttika-Sāra* (IV. IV. 7) says, 'Though desires disappear in dreamless sleep, their subtle impressions persist; otherwise how could they reappear in the waking state?' Sures'vara, Vidyāraṇya and Anandagiri simply voice the view of S'aṅkara, who has in many places asserted the persistence of original ignorance in deep sleep.

Then follows a description of the sufferings of an aged or diseased body in order to stimulate renunciation in us. When the self leaves this body, it takes up another body, made ready by its own past work. This passing of the self from one body to another is analogous to the return of man from the dream to the waking state.

The fourth section, called S'ārīraka-Brāhmaṇa, describes the process of transmigration in detail. At the time of death the self slowly withdraws its organs and comes to the heart. The organs are united with the subtle body, and with the revealed impressions of the next body the self departs through some part of the body. It is accompanied by meditation, work and previous impression. Just as a goldsmith moulds new things with gold, so the self takes a body suited to its past work. And when the

results of past work are exhausted, the self returns from the other world to this world for new work. Thus the man with craving transmigrates. But he who has no craving does not transmigrate. The organs of a person whose desires are dissolved in the Self do not go anywhere. He is Brahman and is merged in Brahman. When the desires that abide in the mind are gone, man becomes immortal. Like the lifeless slough of a snake, the body of a knower of the Self is cast off. Self-knowledge is an attainment which, as knowledge matures, results in complete blessedness, as eating culminates in satiety. It is self-evident and is accessible to all who qualify themselves for it. Knowers of the self alone are blessed, the rest are miserable.

The intelligent seeker of the Self or Brahman should not reflect on many words, for it is exhausting to the tongue. The self is not magnified by good work nor degraded by evil work. Self-knowledge alone makes one a sage. For its sake monks renounce home and the desire for sons, wealth and worlds. The Self cannot be positively defined; It is best described negatively. It is imperceptible, because it is never perceived like a sense-object. It is unattached, It never suffers nor perishes. A knower of the Self is therefore never overtaken by thoughts of reward or punishment for having done good or evil, nor by those of joy or compunction

over duties done or left undone. A knower of the self becomes controlled, possessed of fortitude, serene, free from desires, concentrated. He sees the Self within his body and the universe as his self. He is free from all doubts and evils, ever blessed and absolutely fearless.

The fifth section is practically a repetition of the fourth section of the second chapter to emphasise the truth already inculcated. The sixth section, called Vaṁs'a-Brāhmaṇa, gives the line of teachers for the two chapters relating to Yājñavalkya. As with the Madhu-kāṇḍa, Hiraṇyagarbha is the founder of this line also.

The fifth and sixth chapters, which form the third and last division of this Upaniṣad, comprise the Khila-kāṇḍa. 'Khila' means a supplement, and 'Kāṇḍa' a Book. So this division is only a supplementary Book. The fifth chapter introduces some auxiliary meditations which do not clash with rites, confer prosperity and lead one gradually to liberation. The first section opens with the well-known peace-chant which says that the infinite universe has come out of the infinite Brahman; assimilating the infinitude of this universe, that is, realising it as identical with Itself, Brahman alone is left. The absolute remains the self-same even when the relative proceeds from it, for the otherness of the conditioned Brahman is only apparent. Then

follows a meditation on Om. S'aṅkara says: Om is the most intimate name of Brahman. Therefore meditation on Om is the best means of realising Brahman. It is both a symbol and a name of Brahman. Rightly does the *Kaṭha Upaniṣad* (II. 17) say, 'Om is the best help and the highest'. The *Muṇḍaka Upaniṣad* (II. ii. 6) enjoins the aspirant to meditate on the Self with Om. The second section prescribes three disciplines---self control, charity and mercy—by means of a parable. The third section eulogises the heart, which is the seat of the intellect. The fourth section enjoins a meditation on the intellect-Brahman as Satya. The fifth section is a eulogy of the Satya-Brahman and describes meditations on different parts of its body. The solar being and the individual self called the ocular being are but different forms of the Satya-Brahman. The solar being withdraws his rays and no longer helps a dying man. That is why the latter sees the sun as denuded of its rays like the moon. The sixth section enjoins a meditation on Brahman as possessed of the limiting adjunct of the mind. The seventh section gives a meditation on lightning as Brahman, the eighth section one on speech (the Vedas) as Brahman, and the ninth section another on fire as Vais'vānara or Virāj. The tenth section tells the goal of the above meditations, which is existence in Brahmaloka throughout the

life-time of Hiraṇyagarbha. The eleventh section advises us to look upon illness or being carried for funeral after death as a penance, since it destroys our sins. The twelfth section enjoins a meditation according to which food and the vital force, as producing a body and strength, together constitute Brahman. The thirteenth section prescribes meditations on the vital force as Uktha (the principal feature in a subsidiary rite of the Somayāga), Yajus, Sāman, and Kṣatra (healer). The fourteenth section states a meditation on Brahman as possessing the limiting adjunct of the Gāyatrī, which is the most sacred verse of the Vedas. The Gāyatrī has four feet. The first foot consists of the earth, sky and heaven; the second foot, of *Ṛg-Veda*, *Yajur-Veda* and *Sāma-Veda*; the third foot, of the Prāṇa, Apāna and Vyāna. These three feet of the Gāyatrī are visible. The fourth foot is the sun. This foot is seemingly visible, for the solar being is not ordinarily seen. The results of knowing the whole Gāyatrī are incalculable. The last section contains a prayer to the sun and another to fire by a dying man who has combined meditation and rites, for the removal of the obstacles to his journey on the northern way after death.

The sixth chapter has five sections. The first section shows through an allegory how the vital force is the eldest and best of all organs. Once the

organs disputed over their respective greatness and went to Prajāpati for a decision. Prajāpati said that the greatest among them was he whose departure would make the body more wretched than it was. At this the organs went out one by one to try their power; but the body was not made more wretched by their absence. When, however, the vital force was on the point of departure, the other organs were violently dislodged from their places. Then the organs begged the vital force to remain, understood its greatness, and made it offerings.

The second section tells of the northern and southern ways, leading respectively to the world of the manes and heaven. The following story is introduced to prescribe the meditation on the five fires that leads to the northern way. S'vetaketu went to the court of King Pravāhaṇa to show his learning. The King asked him these five questions: how people after death take to different ways; how they return to this world; why the next world is never filled, though so many people die here; after how many libations are offered, these rise up possessed of a human voice and speak; and what are the means of access to the way of the gods and the way of the manes. S'vetaketu could not answer any of these questions. Thereupon the King invited him to stay. But the boy hurried back to his father and asked him why he had not taught

him those things. The father told him that he himself did not know them, and proposed that they would both go to the King to learn this knowledge, but the boy refused. So the father went alone and begged the King to teach him on the subject. The King obliged him by expounding the doctrine of the five fires—of heaven, the rain-god, this world, the woman and man. Householders who know this meditation on the five fires, and hermits who meditate with faith on Hiraṇyagarbha go to Brahma-loka, from which there is no return to this world. This is the way of the gods, or the northern way. But those who only practise sacrifices, gifts and penance, travel along the way of the manes to the moon. After their past work is exhausted, they return to this world. They rotate like a Persian wheel in the circle of transmigration, till they attain the northern way or immediate liberation. While those who are ignorant of either way are born as insects, moths, etc.

The third section inculcates the ceremony called S'rīmantha (the paste for prosperity) as a means to attaining greatness, and thereby wealth, which is needed to perform rites. Then the line of teachers of this doctrine is given. Each teacher says to his pupil that the ceremony is infallible in fulfilling one's desires, and also says that this doctrine should be imparted only to a son or a disciple.

The fourth section describes the Putramantha, or the ceremony leading to the birth of a gifted son who would achieve worlds for himself and his father. Only the performer of the S'rīmantha is entitled to perform this rite. Some pre-natal and post-natal ceremonies are described here. Many passages of this section are indelicate and are meant only for householders. The fifth section, called Vaṁs'a-Brāhmaṇa, describes the line of teachers of the whole Upaniṣad—from Hiraṇya-garbha down to the son of Pautimāṣī, most of the teachers being named after their mothers.

PRONUNCIATION OF TRANSLITERATED WORDS

VOWELS

	Sounds like				Sounds like		
a	u	in	*sun*	i	i	in	*bid*
ā	a	,,	*far*	ī	ee	,,	*seed*
ai	y	,,	*my*	o	o	,,	*no*
au	ow	,,	*now*	u	u	,,	*bull*
e	ay	,,	*say*	ū	oo	,,	*cool*

CONSONANTS

	Sounds like				Sounds like	
c	ch	in	*church*	ṛ	*ru*	in French (mid-way between roo and ri)
d	d	,,	French	s'	sh	
ḍ	d			ṣ	sh	(practically)
g	g	,,	*get*	t	t	in French
ḥ	half-articulated h			ṭ	t	
ṁ or ṅ	ing			th	th	in *thing*
ñ or ṇ	n (practically)			v	w	

The rest of the consonants sound as in English.

ABBREVIATIONS

Ai. Ā.	...	Aitareya Āraṇyaka
Ai. U.	...	Aitareya Upaniṣad
Chā. U.	...	Chāndogya Upaniṣad
Īs'a U.	...	Īs'avāsya Upaniṣad
Kaṭha U.	...	Kaṭha Upaniṣad
Manu Saṁ.	...	Manu Saṁhitā
Pras'na U.	...	Pras'na Upaniṣad
S'a. Brā.	...	S'atapatha Brāhmaṇa
Tai. Ā.	...	Taittirīya Āraṇyaka
Tai. Brā.	...	Taittirīya Brāhmaṇa
Tai. Saṁ.	...	Taittirīya Saṁhitā
Tai. U.	...	Taittirīya Upaniṣad

THE
BṚHADĀRAṆYAKA UPANIṢAD

THE PEACE INVOCATION

ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ।

Om. That (Brahman) is infinite, this (universe) too is infinite. The infinite (universe) emanates from the infinite (Brahman). Assimilating the infinitude of the infinite (universe), the infinite (Brahman) alone is left.

Om Peace! Peace! Peace!

CHAPTER ONE

SECTION ONE

ॐ । उषा वा अश्वस्य मेध्यस्य शिरः । सूर्यश्चक्षुः, वातः प्राणः, व्यात्तमग्निर्वैश्वानरः, संवत्सर आत्माश्वस्य मेध्यस्य । द्यौः पृष्ठम्, अन्तरिक्षमुदरम्, पृथिवी पाजस्यम्, दिशः पार्श्वे, अवान्तरदिशः पर्शवः, ऋतवोऽङ्गानि, मासाश्चार्धमासाश्च पर्वाणि, अहोरात्राणि प्रतिष्ठाः, नक्षत्राण्यस्थीनि, नभो मांसानि । ऊवध्यं सिकताः, सिन्धवो गुदाः, यकृच्च क्लोमानश्च पर्वताः, ओषधयश्च वनस्पतयश्च लोमानि, उद्यन् पूर्वार्धः, निम्लोचञ्जघनार्धः, यद्विजृम्भते तद्विद्योतते, यद्विधूनुते तत्स्तनयति, यन्मेहति तद्वर्षति, वागेवास्य वाक् ॥ १ ॥

ॐ Om. मेध्यस्य अश्वस्य Of the sacrificial horse शिरः the head उषाः (is) the dawn वै verily; मेध्यस्य अश्वस्य of the sacrificial horse चक्षुः the eye सूर्यः (is) the sun, प्राणः the vital force वातः (is) the air, व्यात्तम् the open (mouth)

वैश्वानरः अग्निः (is) the fire called Vais'vānara, आत्मा the trunk संवत्सरः (is) the year, पृष्ठम् the back द्यौः (is) the heaven, उदरम् the belly अन्तरिक्षम् (is) the sky, पाजस्यम् (पादस्यम्) the hoof पृथिवी (is) the earth, पार्श्वे the flanks दिशः (are) the (four) directions, पर्शवः the ribs अवान्तरदिशः (are) the intermediate directions (such as the south-east), अङ्गानि the limbs ऋतवः (are) the seasons, पर्वाणि the joints मासाः च (are) the months अर्धमासाः the fortnights च and, प्रतिष्ठाः the feet अहोरात्राणि (are) the days and nights, अस्थीनि the bones नक्षत्राणि (are) the stars, मांसानि the flesh नभः (is) the clouds (lit. sky), ऊवध्यम् the half-digested food सिकताः (is) the sands, गुदाः the arteries and veins सिन्धवः (are) the rivers, यकृत् च the liver क्लोमानः the spleen च and पर्वताः (are) the mountains, लोमानि the hairs ओषधयः च (are) the herbs वनस्पतयः the trees च and, पूर्वार्धः the forepart उद्यन् (is) the rising (sun) up to noon, जघनार्धः the hind part निम्लोचन् (is) the setting (sun) from noon on; यत् that (the horse) विजृम्भते yawns तत् that विद्योतते it lightens, यत् that विधूनुते (it) shakes (its body) तत् that स्तनयति it thunders, यत् that मेहति (it) makes water तत् that वर्षति it rains, अस्य its वाक् neighing एव indeed वाक् (is) speech.

1. Om. The head of the sacrificial horse is verily the dawn, the eye of the sacrificial horse[1] is the sun,[2] the vital force the air, the open mouth the fire named Vais'vānara,[3] the trunk the year, the back is heaven, the belly

the sky, the hoof the earth, the flanks the four directions, the ribs the intermediate directions, the limbs the seasons, the joints the months and fortnights, the feet the days and nights, the bones the stars, the flesh the clouds, the half-digested food (in the stomach) is the sands, the arteries and the veins the rivers, the liver and spleen the mountains, the hairs the herbs and trees, the forepart the rising sun, the hind part the setting sun. Its yawn is lightning, its shaking the body is thunder, its making water is rain, its neighing is indeed speech.

[The Vedas are divided into the Karma-kāṇḍa and the Jñāna-kāṇḍa. The Jñāna-kāṇḍa consisting of the Upaniṣads teaches that all Vedic rites produce impermanent results, and cannot consequently remove one's ignorance. Hence the Upaniṣads inculcate the knowledge of Brahman, which alone can destroy ignorance.

Vedic rites are of two kinds. One is wholly mechanical, and the other is coupled with meditation. The results of the former are the attainment of the world of the manes (Pitṛloka) and so forth, and those of the latter are the attainment of the worlds ranging from that of the gods (Devaloka) to that of Hiraṇyagarbha (Brahmaloka). The horse-sacrifice, which is the greatest of the Vedic rites leads to the world of Hiraṇyagarbha. But the

result of this sacrifice also is transitory and cannot stop the transmigration of the self. This sacrifice is, therefore, mentioned at the beginning of this Upaniṣad in order to create a spirit of dispassion, which is a requisite for the knowledge of Brahman.

In the horse-sacrifice Prajāpati (Hiraṇyagarbha) is the presiding deity. The horse, which is the most important thing in this sacrifice, is to be meditated upon as Prajāpati, the cosmic being. This meditation, which is like regarding an idol as a deity, purifies the horse and deifies it into Prajāpati. Only kings are qualified for performing the horse-sacrifice. But even one who is not qualified for it will get the same result from this meditation. In the absence of the horse, he should imagine himself as the sacrificial horse and meditate upon the parts of his own body as different parts of the cosmic being. This meditation will raise him to the status of Prajāpati by giving the realisation, 'I am Prajāpati'.

[1] This phrase is to be connected with every item; hence the repetition.

[2] The sun is the presiding deity of the eyes.

[3] Fire is the presiding deity of the mouth. Vais'vānara is the fire that helps digestion.

[4] Those pertaining to Prajāpati, the gods, the manes and men.]

अहर्वा अश्वं पुरस्तान्महिमान्वजायत, तस्य पूर्वे समुद्रे योनिः; रात्रिरेनं पश्चान्महिमान्वजायत, तस्यापरे समुद्रे योनिः; एतौ वा अश्वं महिमानावभितः सम्बभूवतुः ।

हयो भूत्वा देवानवहत्, वाजी गन्धर्वान्, अर्वासुरान्, अश्वो मनुष्यान्; समुद्र एवास्य बन्धुः, समुद्रो योनिः ॥ २ ॥ इति प्रथमं ब्राह्मणम् ॥

अहः The day वै verily (as) पुरस्तात् in front महिमा the (golden) cup called Mahiman अश्वम् the horse अन्वजायत arose (in respect of), तस्य its योनिः source पूर्वे समुद्रे (पूर्वः समुद्रः) (is) the eastern sea; रात्रिः the night पश्चात् behind महिमा the (silver) cup called Mahiman एनम् it (the horse) अन्वजायत arose (in respect of), तस्य its योनिः source अपरे समुद्रे (is) the western sea; एतौ these two वै verily महिमानौ cups called Mahiman अश्वम् the horse अभितः on either side of सम्बभूवतुः appeared. हयः A steed भूत्वा having become देवान् the gods अवहत् (it) carried, वाजी (as) a stallion गन्धर्वान् the celestial minstrels, अर्वा (as) a courser असुरान् the demons, अश्वः (as) a horse मनुष्यान् men; समुद्रः the sea or the Supreme Lord (is) एव indeed अस्य its बन्धुः stable, समुद्रः the sea or the Supreme Lord (is its) योनिः source.

2. The day, verily, is the golden cup in front called Mahiman which arose in respect of the horse. Its source is the eastern sea. The night,[1] verily, is the silver cup behind called Mahiman which arose in respect of the horse. Its source is the western sea. Verily these two cups[2] called Mahiman appeared on

either side of the horse. As a steed it carried the gods; as a stallion, the celestial minstrels; as a courser, the demons; and as a horse,[3] men. The sea[4] is its stable, the sea its source.

[[1] The reference is to a moonlit night.

[2] In the horse-sacrifice two cups made of gold and silver are respectively placed before and behind the horse to hold the sacrificial libations. These are to be meditated upon as the day and night respectively.

[3] This and the preceding terms are synonymous.

[4] According to *Tai. Brā.* III. viii. 4 the horse has sprung from the waters (sea). By a derivative meaning the word also means the Supreme Lord, from whom all beings are created and into whom they are absorbed.]

SECTION TWO

नैवेह किञ्चनाग्र आसीत्, मृत्युनैवेदमावृतमासीत्—अशनायया, अशनाया हि मृत्युः; तन्मनोऽकुरुत, आत्मन्वी स्यामिति। सोऽर्चन्नचरत्, तस्यार्चत आपोऽजायन्त; अर्चते वै मे कमभूदिति, तदेवार्कस्यार्कत्वम्; कं ह वा अस्मै भवति य एवमेतदर्कस्यार्कत्वं वेद ॥ १ ॥

अग्रे In the beginning इह in the universe किञ्चन anything न एव not at all आसीत् there was, इदम् this (the universe) अशनायया by Hunger मृत्युना by Death, Hiranyagarbha एव

alone आवृतम् enveloped आसीत् was, अशनाया hunger (is) हि for मृत्युः death; आत्मन्वी possessed of a mind स्याम् may I be इति * (desiring) this (सः he, Death) तत् that, the well-known मनः mind अकुरुत created. सः He अर्चन् worshipping (himself) अचरत् moved about, अर्चतः तस्य as he was worshipping आपः water (as an article of worship) अजायन्त was produced; (as he thought:) अर्चते मे while I was worshipping कम् water वै verily अभूत् sprang up इति. तत् from that एव indeed अर्कस्य of Arka (of the fire used in the horse-sacrifice) अर्कत्वम् the reason of being called Arka (arises); यः who एवम् thus अर्कस्य of fire एतत् this अर्कत्वम् reason of being called Arka वेद knows अस्मै for him कम् water (or happiness) ह वै verily भवति there is.

1. In the beginning[1] there was nothing whatever[2] in the universe. This universe was[3] enveloped by Death (Hiraṇyagarbha) alone or Hunger; for hunger is death.[4] He produced the mind (desiring), 'May I be possessed of a mind'. He moved about worshipping himself. As he was thus worshipping himself, water[5] was produced. (As he thought), 'Verily, while I was worshipping, water sprang up': this is why fire is called Arka.[6] Surely there

* The particle *iti*, meaning 'this or the foregoing', often marks—as here—the end of a speech, idea or quotation. In future, where it has this sense, the equivalent will be omitted in order to avoid confusion.

is water (or happiness) for him who thus knows why fire is called Arka.

[[1] Before the manifestation of the mind etc.

[2] Differentiated by name and form to be perceived.

[3] Existed in a subtle form in Hiraṇyagarbha or the being identified with the cosmic mind, which is the meaning of the word 'Death' here.

[4] The desire to eat, which impels one to killing.

[5] According to *Tai. U.* II. i. 1 water was produced after the manifestation of the ether, air and fire. This order of manifestation is understood here.

[6] From the root *arc*, meaning to worship, and the word *ka*, meaning water or happiness.]

आपो वा अर्कः ; तद्यदपां शर आसीत्तत्समहन्यत । सा पृथिव्यभवत् ; तस्यामश्राम्यत् ; तस्य श्रान्तस्य तप्तस्य तेजोरसो निरवर्ततताग्निः ॥ २ ॥

आप: Water वै verily अर्कः (is) Arka ; तत् there यत् which अपाम् of water शरः (as) froth आसीत् was तत् that समहन्यत hardened ; सा the well known पृथिवी earth अभवत् (it) became ; तस्याम् in that (creation of the earth) अश्राम्यत् (he) was tired ; श्रान्तस्य fatigued तप्तस्य (and) afflicted तस्य of him तेजः-रसः essence as lustre निरवर्तत came forth—अग्निः (this was) fire.

2. Water verily is Arka. What was there as the froth of water hardened, and it became

the earth.[1] In this (work of creation) Prajāpati was tired. From him, fatigued and afflicted, came forth his essence as lustre. This was fire.[2]

[[1] The cosmic egg, the embryonic state of the universe.
[2] Fire, the first embodied being, is called Virāj, who appeared within the embryonic universe, possessed of a body and organs.]

स त्रेधात्मानं व्यकुरुत, आदित्यं तृतीयम्, वायुं तृतीयम्; स एष प्राणस्त्रेधा विहितः। तस्य प्राची दिक् शिरः, असौ चासौ चेर्मौ। अथास्य प्रतीची दिक् पुच्छम्, असौ चासौ च सक्थ्यौ, दक्षिणा चोदीची च पार्श्वे, द्यौः पृष्ठम्, अन्तरिक्षमुदरम्; इयमुरः, स एषोऽप्सु प्रतिष्ठितः; यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान्॥ ३॥

सः He आत्मानम् his body त्रेधा in three ways व्यकुरुत divided, आदित्यम् the sun तृतीयम् as the third, वायुम् air तृतीयम् as the third; सः that (already mentioned) एषः this प्राणः Prāṇa (the cosmic vital force, Hiraṇyagarbha) त्रेधा in three ways विहितः is transformed. तस्य His (of Virāj as fire) शिरः head (is) प्राची the eastern दिक् direction, इर्मौ (his) two arms असौ च असौ च (are) this and this (north-east and south-east); अथ again अस्य his पुच्छम् tail (is) प्रतीची the western दिक् direction, सक्थ्यौ (his) two hip-bones असौ च असौ च this and this (north-west

and south-west), पार्श्वे (his) two flanks दक्षिणा च (are) the south उदीची the north च and, पृष्ठम् (his) back द्यौः (is) heaven, उदरम् (his) belly अन्तरिक्षम् (is) the sky, उरः (his) breast (is) इयम् this (earth); सः एषः he अप्सु in water प्रतिष्ठितः is established. एवम् Thus विद्वान् he who knows यत्र क्व च wherever एति goes तत् एव there itself प्रतितिष्ठति stands firm.

3. He[1] divided his body in three ways, making the sun as the third, air as the third (and fire as the third). So this Prāṇa is transformed in three ways.[2] His head[3] is the eastern direction, his two arms are the north-east and south-east, his tail is the western direction, and his two hip-bones the north-west and south-west, his two flanks the south and the north, his back is heaven, his belly the sky, and his breast this earth. He is established in water. He who knows thus stands firm wherever he goes.[4]

[[1] Prajāpati or Hiraṇyagarbha, who transformed himself as Virāj.

[2] As fire, air and the sun, without however destroying his form as Virāj.

[3] The head of Virāj as the fire in the bird-shaped altar of the horse-sacrifice, which is called Arka. For the purification of this fire, its different limbs, like those of

the horse mentioned in I. i. 1, are to be meditated upon as the specified parts of the body of Virāj.

'This is only a subsidiary result. The main result of the meditation will be stated in I. ii. 7 as the conquest of further death, that is, gradual liberation.]

सोऽकामयत, द्वितीयो म आत्मा जायेतेति ; स मनसा वाचं मिथुनं समभवदशनाया मृत्युः ; तद्यद्रेत आसीत्स संवत्सरोऽभवत । न ह पुरा ततः संवत्सर आस ; तमेतावन्तं कालमबिभः । यावान्संवत्सरः ; तमेतावतः कालस्य परस्तादसृजत । तं जातमभिव्याददात् ; स भाणकरोत्, सैव वागभवत् ॥ ४ ॥

सः He अकामयत desired, मे (may) my द्वितीयः second आत्मा body जायेत be born इति ; सः he अशनाया Hunger मृत्युः (or) Death मनसा with the mind वाचम् speech (the Vedas) मिथुनं समभवत् united ; तत् there (in that union) यत् what रेतः the seed आसीत् was सः that संवत्सरः year (Virāj) अभवत् became. ततः पुरा Before that संवत्सरः a year न ह never आस there was ; तम् him यावान् as long as संवत्सरः a year (is) एतावन्तं कालम् so long (सः he, Death) अबिभः nourished ; एतावतः that much कालस्य of period परस्तात् after तम् him असृजत produced. जातम् When born तम् him अभिव्याददात् (Death) opened his mouth towards ; सः he (the baby) भाण् the sound 'Bhāṇ' अकरोत् made, सा that एव itself वाक् speech अभवत् became.

4. He desired, 'May a second body be born to me'. He, Death or Hunger, caused[1] the union of speech (the Vedas) with the mind. The seed[2] that was in that union became the year.[3] Never was there any year before him.[4] He (Death) nourished the foetus in the cosmic egg for as long as a year and after that period produced him. He opened his mouth to swallow the baby as he was born. The baby cried 'Bhāṇ!' It was this that became speech.

[[1] That is, reflected his mind on the order of creation enjoined in the Vedas.

[2] The result of the meditations and rites which Virāj had performed in his past lives. It is that which caused his present birth. Death (Hiraṇyagarbha) visualised it in his reflection on the Vedas.

[3] That is, Virāj, who makes the year.

[4] Because he is identified with the sun.]

स ऐक्षत, यदि वा इममभिमंस्ये, कनीयोऽन्नं करिष्य इति; स तया वाचा तेनात्मनेदं सर्वमसृजत यदिदं किञ्च— ऋचो यजूंषि सामानि छन्दांसि यज्ञान् प्रजाः पशून्। स यद्यदेवासृजत तत्तदत्तुमध्रियत; सर्वं वा अत्तीति तददितेरदितित्वम्; सर्वस्यैतस्यात्ता भवति, सर्वमस्यान्नं भवति, य एवमेतददितेरदितित्वं वेद ॥ ५ ॥

सः He ऐक्षत reflected, यदि if वै perchance इमम् him अभिमंस्ये (I) kill, कनीयः but little अन्नम् food करिष्ये (I) shall make इति; सः he तया वाचा through that speech तेन आत्मना (and) through that mind यत् किं च इदम् whatever there is—ऋचः the Ṛces यजूंषि the Yajuṣes सामानि the Sāmans छन्दांसि the metres यज्ञान् the sacrifices प्रजाः men पशून् (and) animals इदम् this सर्वम् all असृजत created. सः He यत् यत् एव whatsoever असृजत created तत् तत् all that अत्तुम् to devour अध्रियत (he) resolved; सर्वम् all वै verily अत्ति (he) devours इति that तत् hence अदितेः of Aditi (Hiraṇyagarbha) अदितित्वम् the import of the name Aditi; यः (he) who अदितेः of Aditi एतत this अदितित्वम् the import of the name Aditi एवम् thus वेद knows, एतस्य सर्वस्य of all this अत्ता the eater भवति becomes, सर्वम् all अस्य his अन्नम् food भवति becomes.

5. He reflected, 'If perchance I kill this baby, I shall have but little food'.[1] He therefore created[2] through (the union of) that speech (the Vedas) and that mind all that there is, *viz.*, the Ṛg-Veda, the Yajur-Veda, the Sāma-Veda, the metres,[3] the sacrifices, men and animals. Whatever he created, he resolved to devour. Verily he devours everything; that is why he is called Aditi.[4] He who thus knows the import of this name of Aditi becomes the eater of the universe, and the universe becomes his food.[5]

[[1] Because Virāj represents food and is the producer of food.

[2] Manifestation of the already existing Vedas in their practical bearing on ceremonials is referred to here. The previous union of the mind was with the Vedas in an unmanifested state.

[3] *Viz.*, Gāyatrī, Uṣṇik, Anuṣṭubh, Bṛhatī, Paṅkti, Triṣṭubh and Jagatī. By the metres, the hymns composed in them are meant.

[4] In the Rg-Veda (I. lix. 10) Aditi is said to be everything.

[5] This is possible only by becoming identified with the universe.]

सोऽकामयत, भूयसा यज्ञेन भूयो यजेयेति । सोऽश्राम्यत्, स तपोऽतप्यत; तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत् । प्राणा वै यशो वीर्यम्; तत्प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमध्रियत; तस्य शरीर एव मन आसीत् ॥ ६ ॥

सः He अकामयत desired, भूयसा great यज्ञेन with a sacrifice भूयः again यजेय let me sacrifice इति. सः He अश्राम्यत् was tired, सः he तपः अतप्यत suffered an affliction; श्रान्तस्य tired तप्तस्य (and) afflicted तस्य his यशः glory वीर्यम् (and) power उदक्रामत् went out. प्राणाः The organs वै verily यशः (are) glory वीर्यम् (and) power; प्राणेषु उत्क्रान्तेषु the organs having gone out तत् that शरीरम् body श्वयितुम् to swell अध्रियत began; तस्य his मनः mind शरीरे in the body एव indeed आसीत् was.

6. He desired, 'Let me perform again[1] a great sacrifice'. He was tired and afflicted. While he was thus tired and afflicted, his glory and power went out. The organs are verily glory and power. The organs having gone out, his body began to swell. But his mind remained attached to the body.

[[1] This shows that he had performed a horse-sacrifice in his previous incarnation also.]

सोऽकामयत, मेध्यं म इदं स्यात्, आत्मन्व्यनेन स्यामिति। ततोऽश्वः समभवत्, यदश्वत्; तन्मेध्यमभूदिति, तदेवाश्वमेधस्याश्वमेधत्वम्। एष ह वा अश्वमेधं वेद य एनमेवं वेद। तमनवरुध्यैवामन्यत। तं संवत्सरस्य परस्तादात्मन आलभत। पशून्देवताभ्यः प्रत्यौहत्। तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्ते। एष ह वा अश्वमेधो य एष तपति, तस्य संवत्सर आत्मा; अयमग्निरर्कः, तस्येमे लोका आत्मानः; तावेतावर्काश्वमेधौ। सो पुनरेकैव देवता भवति मृत्युरेव; अप पुनर्मृत्युं जयति, नैनं मृत्युराप्नोति, मृत्युरस्यात्मा भवति, एतासां देवतानामेको भवति ॥ ७ ॥ इति द्वितीयं ब्राह्मणम् ॥७॥

सः He (Hiraṇyagarbha) अकामयत desired, मे of mine इदम् this (body) मेध्यम् fit for sacrifice स्यात् may (it) be,

अनेन through it आत्मन्वी embodied स्याम् may (I) be इति. यत् Because अश्वत् (it) swelled, ततः therefore अश्वः the horse समभवत् (it) became; तत् it मेध्यम् fit for sacrifice अभूत् became इति (and) because, तत् therefore एव indeed अश्वमेधस्य of the horse-sacrifice अश्वमेधत्वम् the import of the name As'vamedha. यः Who एनम् him (Prajāpati) एवम् thus (in the following manner) वेद knows एषः he ह वै indeed अश्वमेधम् the horse-sacrifice वेद knows. तम् It (the horse) अनवरुध्य (leaving) unconfined एव just अमन्यत (he) meditated. संवत्सरस्य Of one year परस्तात् after तम् it आत्मने to himself आलभत (he) sacrificed. पशून् (Other) animals देवताभ्यः to the deities प्रत्यौहत् (he) assigned. तस्मात् Therefore सर्वदेवत्यम् dedicated to all deities प्रोक्षितम् the consecrated (horse) प्राजापत्यम् dedicated to Prajāpati आलभन्ते (priests) sacrifice. यः एषः He who (the sun) तपति shines एषः ह वै he indeed अश्वमेधः (is) the horse-sacrifice, संवत्सरः the year (is) तस्य his आत्मा body; अयम् this अग्निः (ordinary) fire अर्कः (is) Arka (sacrificial fire), तस्य his इमे these लोकाः worlds आत्मानः (are) limbs; तौ एतौ those two (fire and the sun) अर्काश्वमेधौ (are) Arka and the horse-sacrifice. पुनः उ Again सा that एका एव the same देवता deity मृत्युः (which is) Death एव indeed भवति becomes; पुनः further मृत्युम् Death अपजयति (he who knows thus) triumphs over, मृत्युः Death एनम् him न not आप्नोति overcomes, मृत्युः Death अस्य his आत्मा self भवति becomes, एतासाम् these देवतानाम् with gods एकः identified भवति becomes.

7. He desired, 'May this body of mine be fit for sacrifice; may I be embodied through it'.[1] Because it swelled (*as'vat*), therefore it became known as the horse (*as'va*), and because it became fit for sacrifice (*medhya*), therefore indeed the horse-sacrifice gained the the name of As'vamedha. He who knows the Prajāpati[2] as follows[3] indeed knows the horse-sacrifice. (Imagining himself as the consecrated animal and) leaving it just unconfined, he meditated. After one year he sacrificed it to himself, and assigned other animals to their respective deities. Therefore (priests even now) sacrifice to Prajāpati the purified (horse) that is dedicated to all the deities. The sun that shines above is the horse-sacrifice; his body is the year. This fire is Arka (sacrificial fire). These (three) worlds are the limbs of Arka. The fire and the sun are respectively Arka and the horse-sacrifice. These two[4] again become the same[5] deity, Death. He who knows[6] thus triumphs over further death.[7] Death does not overcome him, (because) it becomes his self. (Being Hiraṇyagarbha) he becomes identified with these deities.

[This is a collective meditation on the sacrificial horse and the sacrificial fire as Prajāpati. Identity with Hiraṇyagarbha is here stated to be the highest result accruing from the Vedic rites combined with meditation.

[1] With this idea Hiraṇyagarbha entered the swollen body.

[2] As the common goal of the sacrificial horse and the sacrificial fire.

[3] Imagining himself as the sacrificial horse, he meditates thus: 'While being purified with the Mantras, I am offered to all the deities; but while being slaughtered, I am offered to myself. Other animals are slaughtered to their respective deities who only form part of myself.'

[4] Fire and the sun, the means and the end, the sacrifice and the result.

[5] There was but one deity before, *viz.*, Death or Hiraṇyagarbha. He differentiated in three ways, as rite, means and end. After the completion of the ceremony he again becomes the single deity.

[6] As, 'I alone am Death, the horse-sacrifice, and the horse and fire which are accessories to that sacrifice'.

[7] After the termination of the present life he is no more reborn so as to die again.]

SECTION THREE

द्वया ह प्राजापत्याः, देवाश्चासुराश्च । ततः कानीयसा एव देवाः, ज्यायसा असुराः ; त एषु लोकेष्वस्पर्धन्त ; ते ह देवा ऊचुः, हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥

प्राजापत्याः The descendants of Prajāpati द्वयाः (were) of two kinds ह indeed, देवाः च the gods असुराः the demons च and. ततः Therefore देवाः the gods एव indeed कानीयसाः (were) fewer, असुराः the demons ज्यायसाः more numerous; ते they एषु लोकेषु for these worlds अस्पर्धन्त rivalled (each other); ते ह those देवाः gods ऊचुः said, हन्त well (now) यज्ञे in the sacrifice उद्गीथेन through the Udgītha असुरान् the demons अत्ययाम let (us) beat इति.

1. The descendants of Prajāpati were indeed of two kinds, the gods and the demons.[1] For obvious reasons the gods were indeed few in number and the demons more numerous. They rivalled[2] each other for (the ownership of) these worlds. The gods said to one another, 'Well, let us beat the demons through the Udgītha[3] in the sacrifice'.[4]

[[1] The gods and the demons are the vocal and other organs of Prajāpati. They become gods (lit. shining ones) when they are illumined by thoughts and actions recommended by the Scriptures. And they turn into demons (lit. self-indulgent ones) when they are impelled by their natural thoughts and actions, which are based on perception and inference and are directed merely to secular goals. This explains why the gods are much fewer than the demons.

[2] The results of their rivalry are as follows: when the gods triumph, there is prevalence of merit resulting in

elevation up to the position of Hiraṇyagarbha. But when the demons win, there is preponderance of demerit resulting in degradation down to the level of plants. And when they are equally matched, there is a balance between merit and demerit leading to human birth.

[3] That is, by identifying ourselves with the singer of the Udgītha, a kind of Sāman. The singer of Sāmans is called Udgātṛ.

[4] The Jyotiṣṭoma sacrifice is meant.]

ते ह वाचमूचुः, त्वं न उद्गायेति; तथेति, तेभ्यो वागुदगायत्। यो वाचि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं वदति तदात्मने। ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा, यदेवेदमप्रतिरूपं वदति स एव स पाप्मा ॥ २ ॥

ते ह They वाचम् to the organ of speech ऊचुः said, त्वम् you नः for us उद्गाय sing hymns इति; तथा very well इति; वाक् the organ of speech तेभ्यः for them उदगायत् sang. वाचि Due to the organ of speech, यः what भोगः (is) well-being तम् that देवेभ्यः for the gods आगायत् (it) obtained by singing, यत् what कल्याणम् good वदति (one) pronounces तत् that आत्मने for itself. ते They (the demons) विदुः knew अनेन वै उद्गात्रा through this very chanting priest नः us अत्येष्यन्ति (the gods) will beat इति, तम् it अभिद्रुत्य rushing at पाप्मना with evil अविध्यन् (they) pierced; सः यः सः that पाप्मा evil सः that (is) एव indeed सः the पाप्मा evil यत् that एव verily इदम् now अप्रतिरूपम् wrong वदति (one) speaks.

2. 'Well', they said to the organ[1] of speech, 'sing[2] hymns for us'. 'Very well', (said) the organ of speech (and) sang hymns for them. The (general) well-being that accrues from the organ of speech, it obtained for the gods by singing,[3] but utilised the correct pronunciation for itself. The demons knew that (the gods) would beat them with the help of this very chanter. They (therefore) rushed at it and pierced it with evil.[4] That is indeed the evil which is found today when one speaks what is wrong.[5]

[[1]The deity identified with the organ is meant. So in the other cases also.

[2] The other organs also did the same. It is these organs that are the real agents of all our meditation and work as also the experiencers of their fruit, and not the self (IV. iii. 7).

[3] In the Jyotiṣṭoma sacrifice the Udgātṛ priest sings twelve hymns, of which the results of singing the first three, called Pavamāna, go to the sacrificer, while those of the remaining nine go to the priest.

[4] The evil of their own attachment to sense-objects.

[5] Forbidden by the Scriptures.]

अथ ह प्राणमूचुः, त्वं न उद्गायेति ; तथेति, तेभ्यः प्राण उदगायत ; यः प्राणे भोगस्तं देवेभ्य आगायत,

यत् कल्याणं जिघ्रति तदात्मने। ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा, यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा ॥ ३ ॥

अथ ह Then प्राणम् to the organ of smell, the nose; घ्राणे due to the nose: जिघ्रति (one) smells. (Rest as before.)

3. Then (the gods) said to the nose, 'Sing hymns for us'. 'Very well', (said) the nose (and) sang hymns for them. The (general) well-being that accrues from the nose, it obtained for the gods by singing, but utilised the fine smelling for itself. The demons knew that (the gods) would beat them with the help of this very chanting priest. They (therefore) rushed at it and pierced it with evil. That is indeed the evil which is found today when one smells what is wrong.

अथ ह चक्षुरूचुः, त्वं न उद्गायेति; तथेति, तेभ्यश्चक्षुरुदगायत्। यश्चक्षुषि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं पश्यति तदात्मने। ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा, यदेवेदमप्रतिरूपं पश्यति स एव स पाप्मा ॥ ४ ॥

चक्षुः To the eye; चक्षुषि due to the eye; पश्यति (one) sees. (Rest as before.)

4. Then (the gods) said to the eye, 'Sing hymns for us' 'Very well', (said) the eye (and) sang hymns for them. The (general) well-being that accrues from the eye, it obtained for the gods by singing, but utilised the fine seeing for itself. The demons knew that (the gods) would beat them with the help of this very chanting priest. They (therefore) rushed at it and pierced it with evil. That is indeed the evil which is found today when one sees what is wrong.

अथ ह श्रोत्रमूचुः, त्वं न उद्गायेति; तथेति, तेभ्यः श्रोत्रमुदगायत्; यः श्रोत्रे भोगस्तं देवेभ्य आगायत्, यत्कल्याणं शृणोति तदात्मने। ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा, यदेवेदमप्रतिरूपं शृणोति स एव स पाप्मा ॥५॥

श्रोत्रम To the ear; श्रोत्रे due to the ear; शृणोति (one) hears. (Rest as before.)

5. Then (the gods) said to the ear, 'Sing hymns for us'. 'Very well', (said) the ear (and) sang hymns for them. The (general)

well-being that accrues from the ear, it obtained for the gods by singing, but utilised the fine hearing for itself. The demons knew that (the gods) would beat them with the help of this very chanting priest. They (therefore) rushed at it and pierced it with evil. That is indeed the evil which is found today when one hears what is wrong.

अथ ह मन ऊचुः, त्वं न उद्गायेति; तथेति, तेभ्यो मन उदगायत्; यो मनसि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं सङ्कल्पयति तदात्मने। ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा यदेवेदमप्रतिरूपं सङ्कल्पयति स एव स पाप्मा; एवमु खल्वेता देवताः पाप्मभिरुपासृजन्, एवमेनाः पाप्मनाविध्यन् ॥ ६ ॥

मनः To the mind; मनसि due to the mind; सङ्कल्पयति (one) thinks. (Rest as before) एवम् In this way उ also खलु indeed एताः these (other) देवताः deities पाप्मभिः with evil उपासृजन् (the demons) tainted, एवम् thus एनाः these पाप्मना with evil अविध्यन् pierced.

6. Then (the gods) said to the mind, 'Sing hymns for us'. 'Very well', (said) the mind

(and) sang hymns for them. The (general) well-being that accrues from the mind, it obtained for the gods by singing, but utilised the fine thinking for itself. The demons knew that (the gods) would beat them with the help of this very chanting priest. They (therefore) rushed at it and pierced it with evil. That is indeed the evil which is found today when one thinks what is wrong. In this very way they also tainted the other deities[1] with evil—pierced them with evil.

[[1] The deity of the skin and others that have not been mentioned.]

अथ हेममासन्यं प्राणमूचुः, त्वं न उद्गायेति; तथेति, तेभ्य एष प्राण उदगायत्; ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविव्यत्सन्; स यथाश्मानमृत्वा लोष्टो विध्वंसेत, एवं हैव विध्वंसमाना विष्वञ्चो विनेशुः, ततो देवा अभवन्, परासुराः; भवत्यात्मना, परास्य द्विषन्भ्रातृव्यो भवति य एवं वेद ॥ ७ ॥

अथ ह Then इमम् this आसन्यम् residing in the mouth प्राणम् to (deity of the) vital force ऊचुः said, त्वम् you नः for us उद्गाय sing hymns इति; तथा very well इति, एषः this प्राणः vital force तेभ्यः for them उदगायत् sang; ते they (the

demons) विदुः knew अनेन वै उद्गात्रा through this very chanting priest नः us अत्येष्यन्ति the (gods) will beat इति, तम् it अभिद्रुत्य rushing at पाप्मना with evil अविव्यत्सन् (they) wanted to pierce; सः यथा (but) as लोष्टः a clod of earth अश्मानम् a rock ऋत्वा dashing against विध्वंसेत is crushed, एवम् so ह एव indeed विध्वंसमानाः crushed विष्वञ्चः blown in all directions विनेशुः (they) perished; ततः therefore देवाः the gods अभवन् became (their true selves), असुराः (while) the demons परा (-अभवन्) (were) defeated; यः who एवम् thus वेद knows आत्मना as his true self भवति becomes, अस्य his द्विषन् jealous भ्रातृव्यः relative पराभवति is defeated.

7. Then the gods said to this vital force residing in the mouth, 'Sing hymns for us'. 'Very well', (said) this vital force (and) sang hymns for them. The demons knew that the gods would beat them with the help of this very chanting priest. They (therefore) rushed at it and wanted to pierce it with evil. But as a clod of earth, dashing against a rock, is shattered, so, crushed and blown in all directions, they perished. Then the gods became (their true selves),[1] and the demons were defeated. He who knows thus[2] becomes his true self,[3] and his jealous relative is defeated.

[[1] As fire and so forth, by giving up their false identification with the body.

[2] Identifies himself with the taintless vital force, as described above, instead of with the body and organs.

[3] As Prajāpati or Hirṇyagarbha, the cosmic vital force.]

ते होचुः, क नु सोऽभूद्यो न इत्थमसक्तेति ; अयमास्येऽन्तरिति ; सोऽयास्य आङ्गिरसः, अङ्गानां हि रसः ॥८॥

ते ह They (the gods) ऊचुः said, यः who नः us इत्थम् thus असक्त joined (to our true selves) सः he क नु where अभूत् was इति ; अयम् he आस्ये अन्तः (is) within the mouth इति (they decided); सः he अयास्यः आङ्गिरसः (is) Ayāsya Āṅgirasa, अङ्गानाम् of the limbs हि because रसः (he is) the essence.

8. They (the gods) said, 'Where was he who has thus joined us (to our true selves)?' (They decided): 'He is within the mouth.'[1] (Therefore) the vital force is called Ayāsya Āṅgirasa, because it is the essence of the limbs.[2]

[[1] Within the cavity of their mouth, without assuming any particular form.

[2] Because without it they atrophy.]

सा वा एषा देवता दूर्नाम, दूरं ह्यस्या मृत्युः ; दूरं ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥ ९ ॥

सा वै That very एषा this देवता deity दूर् नाम is called Dūr (distant), मृत्युः death (is) हि since अस्याः from him

दूरम् away; यः who एवम् thus वेद knows मृत्युः death अस्मात् from him दूरम् away भवति is ह वै certainly.

9. That very deity is called Dūr, since death[1] is away from it. Death is certainly away from him who knows[2] thus.

[[1] Attachment to sense-objects.

[2] That is, meditates upon the vital force as pure till he attains identity with it.]

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां दिशामन्तस्तद्गमयाञ्चकार, तदासां पाप्मनो विन्यदधात्; तस्मान्न जनमियात्, नान्तमियात्, नेत्पाप्मानं मृत्युमन्ववायानीति ॥ १० ॥

सा वै That very एषा this देवता deity एतासां देवतानाम् of these gods पाप्मानम् the evil मृत्युम् (which was a form of) death अपहत्य removing तत् there गमयाञ्चकार carried यत्र where आसां दिशाम् of these directions अन्तः (there was) the end, तत् there (it) आसाम् their पाप्मनः evils विन्यदधात् left, deposited; तस्मात् therefore न not जनम् to a person इयात् (one) should go, न not अन्तम् to (that) territory इयात् should go नेत् lest पाप्मानम् evil मृत्युम् death अन्ववायानि (one) should contract इति.

10. That very deity removed[1] the evil of these gods, which was a form of death, and carried it to where there was the end of these

directions.[2] There it deposited their evils. Therefore none should go to a person (of that territory) or go to that territory, lest one should contract evil, which is a form of death.

[[1] Because of their identification with the deity.

[2] That is, territory inhabited by people holding views contradictory to the Vedas.]

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्याथैना मृत्युमत्यवहत् ॥ ११ ॥

अथ Next एनाः them मृत्युम् death अत्यवहत् carried beyond. (Rest as before.)

11. That very deity after removing the evil of these gods, which was a form of death, next carried them beyond death.

स वै वाचमेव प्रथमामत्यवहत्; सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत्; सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १२ ॥

सः The vital force वै verily प्रथमाम् the foremost वाचम् the organ of speech एव alone अत्यवहत् carried beyond (death); सा it यदा when मृत्युम् death अत्यमुच्यत was delivered from, सः that, the well-known अग्निः fire अभवत् (it) became; सः that अयम् this अग्निः fire अतिक्रान्तः having transcended मृत्युम् death परेण beyond दीप्यते shines.

12. Verily the vital force (first) carried beyond (death) the organ[1] of speech, the foremost of the group.[2] When the latter was delivered from death, it became the well-known fire.[3] That fire, having transcended (death), shines beyond it.

[[1] As before, the deity is meant in each case. So with fire etc.

[2] Because speech is more essential to the chanting of the Udgītha than any other organ.

[3] It became what it had been before, with this difference that before its deliverance it was not as bright as now.]

अथ प्राणमत्यवहत्; स यदा मृत्युमत्यमुच्यत स वायु-
रभवत्; सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥१३॥

प्राणम् The nose; वायुः air; पवते blows. (Rest as before.)

13. Then it carried the nose beyond (death). When the latter was delivered from death, it became the air. That air, having transcended (death), blows beyond it.

अथ चक्षुरत्यवहत्; तद्यदा मृत्युमत्यमुच्यत स
आदित्योऽभवत्; सोऽसावादित्यः परेण मृत्युमतिक्रान्त-
स्तपति ॥ १४ ॥

चक्षुः The eye; आदित्यः the sun; सः असौ that, तपति shines. (Rest as before.)

14. Then it carried the eye beyond (death). When the latter was delivered from death, it became the sun. That sun, having transcended (death), shines beyond it.

अथ श्रोत्रमत्यवहत्; तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवन्; ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १५ ॥

श्रोत्रम् The ear; ताः those दिशः directions अभवन् became; ताः those इमाः these. (Rest as before.)

15. Then it carried the ear beyond (death). When the latter was delivered from death, it became the directions. Those directions, having transcended (death), remain beyond it.

अथ मनोऽत्यवहत्; तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत्; सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भाति; एवं ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥ १६ ॥

मनः The mind; चन्द्रमाः the moon; यः who एवम् thus वेद knows एनम् him एवं ह वै so indeed एषा this देवता deity मृत्युम् death अतिवहति carries beyond. (Rest as before.)

16. Then it carried the mind beyond (death). When the latter was delivered from

death, it became the moon. That moon, having transcended (death), shines beyond it. So indeed does this deity carry beyond death one who knows thus.[1]

[[1] Meditates upon the vital force as including the organs and being their deliverer from death.]

अथात्मनेऽन्नाद्यमागायत्; यद्धि किञ्चान्नमद्यतेऽनेनैव तदद्यते, इह प्रतितिष्ठति ॥ १७ ॥

अथ Then आत्मने for itself अन्नाद्यम् edibles आगायत obtained by singing; यत् किं च whatever हि because अन्नम् food अद्यत consumed तत् that अनेन by the vital force एव itself अद्यते is consumed, इह in that प्रतितिष्ठति (it) resides.

17. Then it obtained edibles for itself by singing.[1] For[2] whatever food is consumed (by creatures) is consumed by the vital force itself, (and) it resides in that food.[3]

[[1] This did not lead to any evil, because without food the vital force could not stay in the body, and in the absence of the vital force, the organs too could not stay.

[2] Two reasons are given here for the inference made in the previous sentence.

[3] As converted into the body.]

ते देवा अब्रुवन्, एतावद्वा इदं सर्वं यदन्नम्, तदात्मन आगासीः, अनु नोऽस्मिन्नन्न आभजस्वेति; ते वै माऽभि-

संविशतेति; तथेति, तं समन्तं परिण्यविशन्त । तस्माद्य-दनेनान्नमत्ति तेनैतास्तृप्यन्ति; एवं ह वा एनं स्वा अभि-संविशन्ति, भर्ता स्वानां श्रेष्ठः पुर एता भवत्यन्नादोऽधि-पतिर्य एवं वेद; य उ हैवंविदं स्वेषु प्रति प्रतिर्बुभूषति न हैवालं भार्येभ्यो भवति; अथ य एवैतमनु भवति, यो वैतमनु भार्यान्बुभूर्षति, स हैवालं भार्येभ्यो भवति ॥१८॥

ते Those देवाः gods अब्रुवन् said, इदं यत् whatever अन्नम् food (there is) सर्वम् all एतावत् (is) this much वै only, तत् that आत्मने for yourself आगासीः (you) have obtained by singing; अनु now अस्मिन् अन्ने in this food नः us आभजस्व make sharers इति; ते you who are so inclined वै verily मा me अभिसंविशत sit around इति; तथा very well इति, तम् it परिसमन्तम् around न्यविशन्त sat down. तस्मात् Hence अनेन through the vital force यत् what अन्नम् food अत्ति (one) partakes of तेन by that एताः these (gods) तृप्यन्ति are satisfied; यः who एवम् thus वेद knows एनम् him एवम् thus ह वै verily स्वाः kinsmen अभिसंविशन्ति sit around, स्वानाम् of his relatives भर्ता support श्रेष्ठः best पुरः in front एता goer अन्नादः eater of food अधिपतिः chief भवति (he) becomes; स्वेषु among kinsmen यः उ ह any one who एवंविदं प्रति with such a knower प्रतिः बुभूषति wants to compete, (सः he) भार्येभ्यः towards dependants अलम् capable न not हि एव certainly भवति becomes; अथ but यः एव whoever एतम् him अनुभवति follows, वा or यः who

एतम् him अनु under भार्यान् dependants बुभूर्षति wants to support, सः he ह एव indeed भार्येभ्यः towards dependants अलम् capable भवति becomes.

18. The gods said, 'Whatever food is there amounts only to this much, and you have obtained it all for yourself by singing. Now make us sharers of this food'. 'Well, then', (said the vital force), 'sit around facing me'. 'Very well', (said the gods), and sat down encircling it. Hence any food that one partakes of through the vital force satisfies[1] these gods (the organs). So do his kinsmen sit around facing him who knows thus; he becomes the support of those kinsmen, the best among them, their guide and chief, and he is a good eater of food. Any one among his kinsmen who wants to compete with such a knower is certainly incapable of supporting his dependants. But whoever follows him, or wants to support his dependants under him, is alone capable of doing so.

[[1] The organs do not derive nourishment from food independently of the vital force. This is proved by the fact that when the vital force departs from the body, the organs too have to follow.]

सोऽयास्य आङ्गिरसः, अङ्गानां हि रसः; प्राणो वा अङ्गानां रसः, प्राणो हि वा अङ्गानां रसः; तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यति, एष हि वा अङ्गानां रसः ॥ १९ ॥

सः It अयास्यः आङ्गिरसः (is) Ayāsya Āṅgirasa, अङ्गानाम् of the limbs हि for रसः (it is) the essence; प्राणः the vital force वै verily अङ्गानाम् of the members रसः (is) the essence, प्राणः the vital force हि वै indeed अङ्गानां रसः; यस्मात् कस्मात् च from whichever अङ्गात् limb प्राणः the vital force उत्क्रामति goes out तत् that तत् एव there itself शुष्यति dries up, तस्मात् therefore एषः it हि वै अङ्गानां रसः.

19. It is called Ayāsya Āṅgirasa, for it is the essence of the limbs (of the body). The vital force is verily the essence of the limbs. It is indeed their essence. If from any limb the vital force goes out, it dries up there itself. Therefore it is indeed the essence of the limbs.

एष उ एव बृहस्पतिः; वाग्वै बृहती, तस्या एष पतिः, तस्मादु बृहस्पतिः ॥ २० ॥

एषः This उ again एव itself बृहस्पतिः (is) Bṛhaspati; वाक् speech वै verily बृहती (is) the metre Bṛhatī, एषः this (is) तस्याः its पतिः lord (sustainer), तस्मात् therefore उ again बृहस्पतिः (this is) Bṛhaspati.

20. This itself is again Bṛhaspati (lord of the Ṛc). Speech verily is Bṛhatī,[1] and the vital force is the lord of speech.[2] Therefore this is again Bṛhaspati.

[[1] A metre containing thirty-six syllables, in which the metre Anuṣṭubh, containing twenty-four syllables, may be included. And 'Anuṣṭubh is speech' (*Tai. Saṁ.* V. I. iii. 5). Hence speech is called Bṛhatī.

[2] That is, Bṛhatī, which includes all Ṛces, both being the vital force (*Ai. Ā.* II. i. 6 and II. ii. 2).]

एष उ एव ब्रह्मणस्पतिः; वाग्वै ब्रह्म, तस्या एष पतिः, तस्मादु ब्रह्मणस्पतिः ॥ २१ ॥

एषः This उ again एव itself ब्रह्मणस्पतिः (is) the lord of Brahman; वाक् speech वै verily (is) ब्रह्म Brahman (Yajus), एषः this (is) तस्याः its पतिः lord, तस्मात् therefore उ again ब्रह्मणस्पतिः (this is) the lord of Brahman.

21. This itself is also the lord of Brahman (Yajus). Speech is verily Brahman (Yajus), and the vital force is its lord. Therefore this is again the lord of Brahman.

एष उ एव साम; वाग्वै सा, अमैषः, सा चामश्चेति तत्साम्नः सामत्वम् । यद्वेव समः प्लुषिणा, समो मशकेन, समो नागेन, सम एभिस्त्रिभिर्लोकैः, समोऽनेन सर्वेण,

तस्माद्वेव साम; अश्नुते साम्नः सायुज्यं सलोकतां य एवमेतत्साम वेद ॥ २२ ॥

एषः This उ again एव itself साम (is) Sāman; वाक् speech वै verily (is) सा Sā, एषः this (is) अम Ama, सा च Sā अमः Ama च and इति because (it is) तत् therefore साम्नः of Sāman सामत्वम् the reason of being called Sāman (is well known). यत् उ एव Or just because (सः it) प्लुषिणा to a white ant समः (is) equal, मशकेन to a mosquito समः equal, नागेन to an elephant समः equal, एभिः these त्रिभिः three लोकैः to worlds समः equal, अनेन सर्वेण to all this (universe) समः equal, तस्मात् therefore उ एव indeed (सः it) साम (is) Sāman; यः who एवम् thus एतत् this साम Sāman वेद knows साम्नः with Sāman सायुज्यम् identity सलोकताम् residence in the same world अश्नुते (he) attains.

22. This itself is again Sāman. Verily speech is Sā[1] (she), and the vital force is Ama.[1] It is called Sāman, because it is Sā (speech) and Ama (vital force). Or else the vital force is Sāman, just because it is equal[2] to (the size of) a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds,[3] equal to this universe.[4] He who knows this Sāman (vital force) attains identity with the Sāman or residence in the same world with it.

[[1] Sā and Ama refer to all objects denoted by feminine and masculine words respectively.

[2] It is present in its fulness in those bodies as the characteristics of a cow exist in each cow. A formless and all-pervasive principle, like the vital force, can easily assume particular forms in different bodies.

[3] That is, the body of Virāj.

[4] That is, the form of Hiraṇyagarbha.]

एष उ वा उद्गीथः; प्राणो वा उत्, प्राणेन हीदं सर्वमुत्तब्धम्, वागेव गीथा, उच्च गीथा चेति स उद्गीथः ॥ २३ ॥

एषः This उ again वै indeed उद्गीथः (is) the Udgītha, a division of the Sāman: प्राणः the vital force वै indeed उत् (is) Ut, प्राणेन by the vital force हि for इदम् this (universe) सर्वम् all उत्तब्धम् (is) upheld, वाक् speech एव itself गीथा (is) Gīthā, a variety of sound; उत् च (because it is) Ut गीथा Gīthā च and इति therefore सः it उद्गीथः (is) the Udgītha.

23. This vital force, again, is indeed the Udgītha (a division of the Sāman). The vital force is verily Ut (support), for this universe is upheld by the vital force, and speech itself is Gīthā (a variety of sound). Because it is Ut and Gīthā, therefore it is the Udgītha

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाच, अयं त्यस्य राजा मूर्धानं विपातयतात्, यदितोऽयास्य आङ्गिरसोऽन्येनोदगायदिति ; वाचा च ह्येव स प्राणेन चोदगायदिति ॥ २४ ॥

तत् On this subject ह अपि also (there is this story) : ब्रह्मदत्तः Brahmadatta चैकितानेयः a great-grandson of Cikitāna राजानम् the Soma juice भक्षयन् drinking उवाच said, अयम् this राजा Soma juice त्यस्य his (my) मूर्धानम् head विपातयात् may knock off, यत् if अयास्यः आङ्गिरसः Ayāsya Āṅgirasa इतः than this अन्येन through any one else उदगायत् chanted hymns इति ; सः he हि for वाचा च through speech प्राणेन through the vital force च and एव alone उदगायत् chanted hymns इति.

24. On this subject (there is) also (this story): Brahmadatta, a great-grandson of Cikitāna, while drinking the Soma juice said, 'Let this Soma juice knock off my head if I say that Ayāsya Āṅgirasa[1] sang hymns through any (deity) other than this (vital force combined with speech)'. Indeed he sang hymns through speech[2] and the vital force[3] alone.

[[1] The vital force serving as the chanting priest in a sacrifice of ancient sages.

[2] Speech being subordinate to the vital force.
[3] That is, the priest's own self.]

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वम्; तस्य वै स्वर एव स्वम्, तस्मादार्त्विज्यं करिष्यन्वाचि स्वरमिच्छेत, तया वाचा स्वरसम्पन्नयार्त्विज्यं कुर्यात्; तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एव। अथो यस्य स्वं भवति; भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ॥ २५ ॥

यः Who तस्य that, above-mentioned ह एतस्य साम्नः of this Sāman स्वम् wealth वेद knows अस्य for him स्वम् wealth भवति ह there is; तस्य वै its स्वरः sweet tone एव verily स्वम् (is) wealth, तस्मात् therefore आर्त्विज्यम् the duty of a priest करिष्यन् intending to do वाचि in voice स्वरम् a sweet tone इच्छेत (one) should wish, तया that स्वरसम्पन्नया enriched with a sweet tone वाचा by voice आर्त्विज्यम् the priestly function कुर्यात् (he) should perform; तस्मात् therefore यज्ञे in a sacrifice स्वरवन्तम् (a priest) having a sweet tone दिदृक्षन्ते (people) desire to see एव verily, अथ उ as also यस्य (one) in whose possession स्वम् wealth भवति there is; यः who एवम् thus साम्नः of the Sāman एतत् this स्वम् wealth वेद knows अस्य for him स्वम् wealth भवति there is ह indeed.

25. He who knows the wealth of this Sāman (vital force) indeed obtains wealth. Sweet tone is verily its wealth. Therefore one who

will do the duty of a priest should desire to have a sweet tone in his voice. He should perform his priestly function through that voice enriched with a sweet tone. Therefore, in a sacrifice, people do look for a priest having a sweet tone, as also one who has wealth. He who thus knows this wealth of the Sāman indeed attains wealth.

तस्य हैतस्य साम्नो यः सुवर्णं वेद, भवति हास्य सुवर्णम्; तस्य वै स्वर एव सुवर्णम्; भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ॥ २६ ॥

तस्य That, above-mentioned ह एतस्य साम्नः of this Sāman यः who सुवर्णम् gold वेद knows अस्य for him सुवर्णम् gold भवति there is ह verily; तस्य its वै indeed स्वरः good tone, here, correct articulation एव indeed सुवर्णम् (is) gold; यः who एवम् thus साम्नः of the Sāman एतत् this सुवर्णम् gold वेद knows अस्य for him सुवर्णम् gold भवति there is ह indeed.

26. He who knows what is the gold of this Sāman, verily attains gold. Correct articulation[1] is indeed its gold. He who thus knows this gold of the Sāman verily attains gold.

[[1] In accordance with the rules of phonetics. Though the same word *svara* is used, it has this particular meaning here.]

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति ; तस्य वै वागेव प्रतिष्ठा, वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयते ; अन्न इत्यु हैक आहुः ॥ २७ ॥

तस्य That ह एतस्य साम्नः of this Sāman यः who प्रतिष्ठाम् the support वेद knows प्रतितिष्ठति obtains a support ह verily ; वाक् speech, here, the root of the tongue etc. एव alone तस्य वै its प्रतिष्ठा (is)support, वाचि on speech हि for खलु alone प्रतिष्ठितः resting एषः this प्राणः vital force एतत् thus गीयते is transformed into a chant ; एके some अन्ने (resting) on food इति ह उ also आहुः maintain.

27. He who knows the support of this Sāman verily obtains a support. Speech[1] indeed is its support ; for resting on speech alone is the vital force thus transformed into a chant. Some maintain, resting on food (it becomes a chant).

[[1] Eight particular parts of the body, *viz.*, the root of the tongue, lips, throat, etc., are meant.]

अथातः पवमानानामेवाभ्यारोहः ; स वै खलु प्रस्तोता साम प्रस्तौति, स यत्र प्रस्तुयात्तदेतानि जपेत् । असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति ; स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,

मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मामृतं गमयेति, नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत्, तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम् ; स एष एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति ; तद्धैतल्लोकजिदेव ; न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

इति तृतीयं ब्राह्मणम् ॥

अथ Now अत: therefore पवमानानाम् of the hymns called Pavamāna एव only अभ्यारोह: the elevating utterance; सः that प्रस्तोता priest called Prastotṛ वै खलु verily साम the Sāman प्रस्तौति chants; सः he यत्र when प्रस्तुयात् may chant (it) तत् then एतानि these (Mantras) जपेत् (the sacrificer) should mutter: असतः From evil मा me सत् to good गमय take, तमसः from darkness मा me ज्योतिः to light गमय take, मृत्यो: from death मा me अमृतम् to immortality गमय take इति; सः it (the Mantra) यत् that आह says, असत: मा सत् गमय (as above) इति, मृत्यु: death (is) वै verily असत् evil, सत् good (is) अमृतम् immortality; मृत्योः मा अमृतं गमय (as above), अमृतम् immortal मा me कुरु make इति एतत् this एव only आह (it) says; तमस: मा ज्योतिः गमय (as above) इति, तम: darkness वै verily मृत्यु: (is) death.

ज्योतिः light अमृतम् (is) immortality, मृत्योः मा अमृतं गमय (as above), अमृतम् immortal मा me कुरु make इति एतत् this एव only आह (it) says; मृत्योः मा अमृतं गमय इति, अत्र here (the meaning is) तिरोहितम् hidden इव as (in the other cases) न not अस्ति is. अथ Then यानि (as to) those इतराणि other स्तोत्राणि hymns तेषु through them आत्मने for himself अन्न-अद्यम् eatable food आगायेत् should obtain by singing, (because) सः that एषः this एवंवित् knowing thus उद्गाता chanter आत्मने वा either for himself यजमानाय वा or for the sacrificer यम् whichever कामम् desire कामयते desires तम् that आगायति obtains by singing; तस्मात् उ therefore तेषु while those hymns (are being sung) यम् which कामम् covetable object कामयेत he may desire तम् that वरम् boon वृणीत (the sacrificer) should ask for; तत् ह एतत् this very (meditation) लोकजित् (is) the winner of the world (of Hiraṇyagarbha) एव certainly; यः who एवम् thus एतत् this साम Sāman (vital force) वेद knows अलोक्यतायाः on account of unfitness for the world आशा (any occasion for) prayer न ह एव certainly not अस्ति there is.

28. Now therefore the elevating utterance[1] (Abhyāroha) of only the Pavamāna hymns (is being enjoined). Verily it is the priest called Prastotṛ who chants the Sāman. When he chants it, (the sacrificer) should mutter these three (Yajus Mantras): 'Take me from evil[2] to good.[3] Take me from darkness[4] to light.'

Take me from death to immortality.' When the Mantra says, 'Take me from evil to good', verily 'evil' is death, and 'good' is immortality. So it only says, 'Take me from death to immortality', that is, 'Make me immortal'. In the Mantra, 'Take me from darkness to light', verily 'darkness' is death, and 'light' is immortality. So it only says, 'Take me from death to immortality', that is, 'make[6] me immortal'. In the Mantra, 'Take me from death to immortality', the meaning is not hidden as in the other cases. Then as to the other (nine) hymns the chanter should obtain eatable food for himself by singing them. When these are sung, the sacrificer should ask for any boon that he wants, the reason being that whatever object the chanter endowed with such knowledge desires for himself or for the sacrificer, he attains by singing. This very meditation on the vital force does enable one to win the world (of Hiraṇyagarbha). He who meditates thus[7] upon this Sāman (vital force) has never to pray[8] lest he be unfit for the world (of Hiraṇyagarbha).

[[1] Because the utterance of the Mantras to be presently set forth confers elevation to divinity.

[2] Our natural thoughts and actions, which degrade us exceedingly.

[3] Our thoughts and actions that are in accordance with the Scriptures and unfold our divinity.

[4] That is, ignorance, which, covering the truth, causes our death.

[5] Knowledge, which makes us immortal.

[6] That is, enable me to realise the status of Hiraṇyagarbha. The import of the first Mantra is: Enable me to be identified with the means of realisation, discarding things that are not such. The import of the second is: Enable me to transcend that even—it being a kind of nescience—and attain identity with the result. The third combines the meanings of both.

[7] That is, identifying himself with the Sāman or vital force as possessed of the attributes mentioned before.

[8] Because he is already in that world.]

SECTION FOUR

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्, सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहंनामाभवत्; तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति; स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत् तस्मात्पुरुषः; ओषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

अग्रे In the beginning, prior to manifestation इदम् this (universe) पुरुष-विध: like a person आत्मा self, Virāj एव verily आसीत् was; स: he अनुवीक्ष्य pondering आत्मन: than himself अन्यत् anything न not अपश्यत् beheld; अहम् I स: he (Virāj) अस्मि am इति this अग्रे first व्याहरत् said, तत: therefore अहंनामा named I अभवत् became; तस्मात् therefore एतर्हि now अपि even आमन्त्रित: accosted अयम् it (is) अहम् I इति this एव only अग्रे first उक्त्वा saying अथ then अस्य his यत् which अन्यत् the other नाम name भवति is (तत् that) प्रब्रूते says; यत् because स: he अस्मात् सर्वस्मात् (पूर्वम्) before all this पूर्व: being first सर्वान् all पाप्मन: evils औषत consumed तस्मात् therefore पुरुष: Puruṣa (one who consumed first); य: who एवम् thus वेद knows स: he तम् him ओषति consumes ह वै verily य: who अस्मात् him पूर्व: in advance of बुभूषति wishes to become (Prajāpati.)

1. In the beginning, this universe was verily the self (Virāj[1]) in the form of a person. He pondered and beheld nothing else but himself. He first said, 'I am he'. Therefore he got the name 'I'. Hence even now when any one is accosted, he first says, 'It is I', and then tells the other name that he has. Because he was the first (among the aspirants to the status of Prajāpati), and (before) this whole group consumed all evils,[2] therefore he is called Puruṣa. He who knows

thus verily consumes him who wishes to be (Prajāpati) in advance of him.

[[1] Prajāpati, the universal being who attained his status on being purified by Vedic knowledge in his past life. When Prajāpati identifies himself with the sum total of subtle bodies in the universe, he is called Hiraṇyagarbha, and when he identifies himself with the sum total of gross bodies in the universe, he is called Virāj.

[2] Ignorance and its offshoots, which thwarted his attainment of the position of Prajāpati.

[3] Metaphorically speaking. He only beats the others in the race.]

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कस्मान्नु बिभेमीति, तत एवास्य भयं वीयाय, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

सः He (Virāj) अबिभेत् was frightened तस्मात् therefore एकाकी when alone बिभेति one is frightened; सः ह अयम् he ईक्षाम् reflection चक्रे made, यत् since मत् अन्यत् anything other than myself न not अस्ति there is कस्मात् नु of what बिभेमि am (I) afraid इति; ततः from that एव alone अस्य his भयम् fear वीयाय departed; कस्मात् of what हि for अभेष्यत् should (he) be afraid; द्वितीयात् from a second (entity) वै only भयम् fear भवति comes.

2. He was frightened. Therefore one is (still) frightened when one is alone. He

reflected, 'Since there is nothing besides myself, what am I afraid of?' From that alone his fear departed, for what should he afraid of? Fear comes only from a second entity.

स वै नैव रेमे, तस्मादेकाकी न रमते; स द्वितीयमैच्छत्। स हैतावानास यथा स्त्रीपुमांसौ संपरिष्वक्तौ; स इममेवात्मानं द्वेधापातयत्, ततः पतिश्च पत्नी चाभवताम्; तस्मादिदमर्धबृगलमिव स्व इति ह स्माह याज्ञवल्क्यः, तस्मादयमाकाशः स्त्रिया पूर्यत एव; तां समभवत्, ततो मनुष्या अजायन्त ॥ ३ ॥

सः He वै verily न not एव at all रेमे felt happy, तस्मात् therefore एकाकी when alone न not रमते feels happy; सः he द्वितीयम् a mate ऐच्छत् desired. सः ह He एतावान् as large as आस became यथा as स्त्री-पुमांसौ man and wife संपरिष्वक्तौ embracing each other; सः he इमम् this एव very आत्मानम् body द्वेधा into two अपातयत् divided, ततः from that पतिः च husband पत्नी wife च and अभवताम् came into being; तस्मात् therefore इदम् this (body) स्वः of oneself अर्धबृगलम् half of a two-celled seed इव (is) like इति so याज्ञवल्क्यः Yājña valkya आह स्म said; तस्मात् therefore अयम् this आकाशः void स्त्रिया by the wife पूर्यते is filled एव verily; ताम् with her समभवत् (he) united, ततः from that मनुष्याः men अजायन्त were born.

3. Verily he did not at all feel happy. Therefore one (still) does not feel happy when alone. He desired a mate. He became[1] of the size of a man and wife embracing each other. He divided this very body into two.[2] From that husband and wife came into being. 'Therefore this body (of a man) is one-half of himself, like half of a two-celled seed', so said Yājñavalkya. Hence this void is verily filled by the wife. He united with her. From that men were born.

[[1] He produced this form without changing his own.
[2] As the progenitor Manu and his wife S'atarūpā.]

सो हेयमीक्षां चक्रे, कथं नु मात्मन एव जनयित्वा सम्भवति ? हन्त तिरोऽसानीति ; सा गौरभवत्, ऋषभ इतरः, तां समेवाभवत्, ततो गावोऽजायन्त ; वडवेतराभवत्, अश्ववृष इतरः, गर्दभीतरा, गर्दभ इतरः, तां समेवाभवत्, तत एकशफमजायत ; अजेतराभवत्, वस्त इतरः, अविरितरा, मेष इतरः, तां समेवाभवत्, ततोऽजावयोऽजायन्त ; एवमेव यदिदं किञ्च मिथुनम् आ पिपीलिकाभ्यः तत्सर्वमसृजत ॥ ४ ॥

सा She उ ह on her part इयम् this ईक्षाम् reflection चक्रे made, मा me आत्मनः from himself एव alone जनयित्वा

having created कथं नु how सम्भवति does (he) unite with, हन्त well तिरः असानि let me disappear इति; सा she गौः a cow अभवत् became, इतरः the other ऋषभः a bull, ताम् her समभवत् एव did unite with, ततः from that गावः cows अजायन्त were born; इतरा the one वडवा a mare अभवत् became, इतरः the other अश्ववृषः a stallion, इतरा गर्दभी a she-ass, इतरः गर्दभः a he-ass, तां समभवत् एव, ततः एकशफम् the class of one-hoofed animals (horses, mules and asses) अजायत; इतरा अजा a she-goat अभवत्, इतरः वस्तः a he-goat, इतरा अविः a ewe, इतरः मेषः a ram, तां समभवत् एव, ततः अज-अवयः goats and sheep अजायन्त; एवम् एव in this very way आ पिपीलिकाभ्यः down to ants यत् किं च इदम् whatever here मिथुनम् (exists in) couples तत् that सर्वम् all असृजत (he) created.

-032240

4. She on her part reflected, 'How can he unite with me after creating me from his own self? Well, let me disappear'. She became a cow. The other became a bull and did unite with her. From that cows were born. The one became a mare, the other a stallion; the one a she-ass, the other a he-ass, and he did unite with her. From that one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one a ewe, the other a ram; and he did unite with her. From that goats and sheep were born. In this very

way he created whatever exists as couples, down to ants.[1]

[[1] All this was in conformity with the past work of the animals to be produced.]

सोऽवेत्, अहं वाव सृष्टिरस्मि, अहं हीदं सर्वमसृक्षीति; ततः सृष्टिरभवत्; सृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥ ५ ॥

सः He (Virāj) अवेत् knew, अहम् I वाव indeed सृष्टिः creation अस्मि am, अहम् I हि because इदं this सर्वम् all असृक्षि created इति; ततः hence सृष्टिः Creation अभवत् (he) became (known as); यः who एवम् thus वेद knows अस्य of Virāj एतस्यां सृष्ट्याम् in this creation भवति (he) becomes (a creator) ह indeed.

5. He knew, 'I am indeed the creation, because I created all this'. Hence he became known as Creation. He who knows thus becomes (a creator) in this creation of Virāj.

अथेत्यभ्यमन्थत्, स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत; तस्मादेतदुभयमलोमकमन्तरतः, अलोमका हि योनिरन्तरतः। तद्यदिदमाहुः, अमुं यजामुं यजेति, एकैकं देवम्, एतस्यैव सा विसृष्टिः, एष उ ह्येव सर्वे देवाः। अथ यत्किञ्चेदमार्द्रं तद्रेतसोऽसृजत, तदु सोमः; एतावद्वा

इदं सर्वम्, अन्नं चैवान्नादश्च; सोम एवान्नम्, अग्निरन्नादः; सैषा ब्रह्मणोऽतिसृष्टिः। यच्छ्रेयसो देवानसृजत, अथ यन्मर्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिः; अतिसृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥ ६ ॥

अथ Then इति thus अभ्यमन्थत् (he) churned, सः he योनेः from (its) source मुखात् च from the mouth हस्ताभ्यां from the hands च and अग्निम् fire असृजत created; तस्मात् therefore एतत् this उभयम् both (are) अन्तरतः within अलोमकम् hairless. तत् There (in sacrifices) अमुम् to this यज sacrifice अमुम् to the other यज इति, इदं यत् what एकैकम् each separate देवम् god आहुः (the priests) speak of, एतस्य of him एव alone (is) सा that विसृष्टिः multiple projection, एषः he (Virāj) हि for उ एव himself (is) सर्वे all देवाः the gods. अथ Now यत् किं च इदम् whatever here आर्द्रम् (is) liquid तत् that रेतसः from the seed असृजत (he) created, तत् उ that सोमः (is) the moon; इदं this सर्वम् all एतावत् (is) this much वै verily, अन्नम् च food अन्नादः the eater of food च and एव only; सोमः the moon एव indeed (is) अन्नम् food, अग्निः fire अन्नादः (is) the eater of food; सा that एषा this ब्रह्मणः of Brahman (Virāj) अतिसृष्टिः surpassing creation यत् that श्रेयसः greater (than he) देवान् gods असृजत (he) created; अथ well यत् because मर्त्यः mortal सन् being अमृतान् the immortals असृजत created तस्मात् therefore अतिसृष्टिः (this is) a surpassing creation; यः who एवम् thus वेद knows अस्य of Virāj एतस्याम्

अतिसृष्ट्याम् in this surpassing creation भवति (he) becomes (a creator) ह indeed.

6. Then he churned (his mouth) thus. He created fire[1] from its source—the mouth and hands. Therefore both of them are hairless within. When people say, 'Sacrifice to this god', 'Sacrifice to that god', considering them as separate gods, (they are mistaken, since) they are but the multiple projection of him alone. For he himself is all the gods. Now whatever is liquid in this world, he created from his seed. That is the moon.[2] This Universe is verily this much—food and the eater of food only. The moon indeed is food, and fire the eater of food. This is a surpassing creation of Brahman (Virāj), because he created the gods, who are even better than he. Inasmuch as, being himself mortal, he created the immortals, therefore this is a surpassing creation. He who knows thus becomes (a creator) in this creation of Virāj.

[[1] The ruler of the Brāhmaṇas. Similarly he created Indra and other gods, rulers of the Kṣatriyas, from his arms; the Vasus etc., rulers of the Vais'yas, from his thighs; and Pūṣan, the ruler of the S'ūdras, from his feet.

[2] Who is possessed of a liquid body.]

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत, असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते, असौनामायमिदंरूप इति; स एष इह प्रविष्टः। आ नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये; तं न पश्यन्ति। अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति। वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः; तान्यस्यैतानि कर्मनामान्येव। स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति। तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद। यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

तर्हि Then इदम् this तत् ह that अव्याकृतम् unmanifested आसीत् was, तत् it अयम् it असौनामा called so and so इदंरूपः of such and such form इति thus नामरूपाभ्याम् as name and form एव only व्याक्रियत manifested itself ; तत् so एतर्हि now अपि even इदम् it असौनामा (is) of such and such name, अयम् it इदंरूपः (is) of such and such form इति thus नामरूपाभ्याम् as name and form एव only व्याक्रियते is manifested ; सः that एषः this (Self) इह here, into all bodies आ up to नखाग्रेभ्यः the nail-ends प्रविष्टः has penetrated, यथा just as क्षुरधाने in the razor case क्षुरः a razor अवहितः स्यात्

may lie, विश्वम्भरः fire which sustains the universe वा or विश्वम्भर-कुलाये in the source (wood etc.) of the fire ; तम् It न not पश्यन्ति (people) realise ; सः It (viewed piecemeal) हि for अकृत्स्नः (is) incomplete ; प्राणन् performing breathing etc. एव only प्राणः नाम called the vital force भवति (It) is, वदन् speaking वाक् speech (speaker), पश्यन् seeing चक्षुः the eye (seer), शृण्वन् hearing श्रोत्रम् the ear (listener), मन्वानः thinking मनः the mind (thinker) ; तानि those एतानि these अस्य its कर्मनामानि names due to functions एव merely. सः He यः who अतः of this (totality) एकैकम् each (aspect) उपास्ते meditates upon सः he न not वेद knows, अतः of this (totality) हि because एकैकेन (qualified) by each aspect एषः It अकृत्स्नः incomplete भवति is ; आत्मा the (Supreme) Self इति as एव only उपासीत (one) should meditate upon (It), अत्र in it हि because एते these सर्वे all एकम् one भवन्ति become. अस्य Of this सर्वस्य all तत् that एतत् this यत् which (is) अयम् this आत्मा Self पदनीयम् (is) to be known, अनेन through it हि because एतत् this सर्वम् all वेद (one) knows, यथा ह वै just as पदेन through (its) footprints अनुविन्देत् (one) traces (a missing animal) एवम् similarly ; यः who एवम् thus वेद knows कीर्तिम् reputation, knowledge of unity श्लोकम् (and) company (of relatives), liberation विन्दते attains.

7. This universe was then[1] unmanifested. It manifested itself only as name and form— it got such and such name and such and such

form. So even now the universe is manifested only as name and form—it gets such and such name and such and such form. This (Supreme) Self has penetrated[2] into all these bodies up to the nail-ends—just as a razor lies in its case, or as fire lies in its source. People do not realise It, for It is incomplete (when viewed as doing particular functions). When It only performs breathing etc., It is called the vital force; when It speaks, the vocal organ (*i.e.*, speaker); when It sees, the eye (seer); when It hears, the ear (listener); when It thinks, the mind (thinker); (and so on). These are but Its names due to functions. He who meditates upon each aspect of this totality does not know, because, being qualified by each aspect of the totality, It is incomplete. One should meditate upon It only as the (Supreme) Self, because in It all these become one. Of all these, this entity called the Self alone is to be known, because one knows all these through It—just as one can find (a missing animal) through its footprints. He who knows thus attains reputation and company (of his relatives) (or, the knowledge of unity and liberation).

[[1] Before what we call creation, that is, in its undifferentiated state.

[2] The penetration of the Self into all bodies from that of Hiraṇyagarbha down to the tiniest clump of grass is like the reflection of the sun in water.]

तदेतत्प्रेयः पुत्रात्, प्रेयो वित्तात्, प्रेयोऽन्यस्मात्सर्वस्मात् अन्तरतरम्, यदयमात्मा । स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्, प्रियं रोत्स्यतीति, ईश्वरो ह, तथैव स्यात्; आत्मानमेव प्रियमुपासीत; स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥ ८ ॥

तत् एतत् This above-mentioned entity पुत्रात् than a son प्रेयः (is) dearer, वित्तात् than wealth प्रेयः, अन्यस्मात् सर्वात् than all other (objects) प्रेयः अन्तरतरम् inner, यत् which (is) अयम् this आत्मा Self. सः He यः who आत्मनः than Self अन्यम् anything else प्रियम् as dear ब्रुवाणम् to one describing ब्रूयात् may say, प्रियम् (his) dear (object) रोत्स्यति will perish इति, तथा like that एव certainly स्यात् (it) will be, ईश्वरः (he is) capable (of saying so) ह indeed; आत्मानम् upon the Self एव alone प्रियम् (as) dear उपासीत (one) should meditate; सः he यः who आत्मानम् upon the Self एव alone प्रियम् as dear उपास्ते meditates अस्य his प्रियम् dear (object) न not ह certainly प्रमायुकम् short-lived भवति is.

8. This Self is dearer than a son, dearer than wealth, dearer than all other objects,

being nearer (than everything). If any one (holding the Self as dearest) says to a person describing anything other than the Self as dear, 'What is dear to you will perish', it will certainly be like that, for he is indeed capable of saying so. (Therefore) one should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, no dear object is short-lived.

तदाहुः, यत् 'ब्रह्मविद्यया सर्वं भविष्यन्तः' मनुष्या मन्यन्ते। किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥ ९ ॥

तत् This आहु: (seekers) say, ब्रह्मविद्यया through the knowledge of Brahman सर्वम् all, the universe भविष्यन्त: (we) shall become, shall attain identity with (इति this) मनुष्या: men यत् that मन्यन्ते think, तत् that ब्रह्म Brahman किम् what उ indeed अवेत् knew यस्मात् by which तत् It सर्वम् all, the universe अभवत् became इति.

9. (Some seekers) say, 'Men think, "Through the knowledge of Brahman we shall attain identity with the universe". Well, what did that Brahman know by which It attained identity with the universe?'

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्। अहं ब्रह्मास्मीति। तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्य-

बुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति। तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते। आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम्। यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः॥ १०॥

इदम् This (self perceived in the body) अग्रे at first ब्रह्म Brahman वै verily आसीत् was, तत् that आत्मानम् itself एव only अहम् I ब्रह्म Brahman अस्मि am इति thus अवेत् knew. तस्मात् Because of that तत् it सर्वम् all अभवत् became; तत् regarding this देवानाम् among the gods यः यः whosoever प्रत्यबुध्यत realized सः he एव alone तत् That (Brahman) अभवत् became, तथा similarly ऋषीणाम् among the sages, तथा similarly मनुष्याणाम् among men; एतत् this (self) तत् (as) That पश्यन् realizing ऋषिः the sage वामदेवः Vāmadeva प्रतिपेदे knew ह indeed अहम् I मनुः Manu सूर्यः the sun च and अभवम् became इति. एतर्हि Now अपि even यः whoever एवम् thus तत् it इदम् this अहम् I ब्रह्म Brahman अस्मि am इति as वेद knows सः he इदं सर्वम् all this (universe) भवति becomes. देवाः चन even the gods तस्य

his अभूत्यै to bring about not becoming न not ईशते are able ह indeed, सः he हि because एषाम् their आत्मा self भवति becomes; अथ on the other hand यः who अन्याम् another देवताम् god उपास्ते adores, असौ he अन्यः (is) different (from me), अहम् I अन्यः different (from him) अस्मि am इति, सः he न not वेद knows; यथा as पशुः an animal (is to men) एवम् so सः (is) he देवानाम् to the gods. यथा ह As वै verily बहवः many पशवः animals मनुष्यम् man भुञ्ज्युः serve, एवम् so एकैकः each पुरुषः man देवान् gods भुनक्ति serves; एकस्मिन् a single एव only पशौ animal आदीयमाने being taken away अप्रियम् unpleasantness भवति there is, किमु what (to speak) बहुषु of many; तस्मात् therefore एषाम् to them तत् it (is) न not प्रियम् pleasant यत् that मनुष्याः men एतत् this (Self) विद्युः should know.

10. This (self) was verily Brahman at first.[1] It knew only itself as, 'I am Brahman'. Because of that it became all (the universe). And whosoever among the gods realised It became Brahman. Similarly among the sages, and among men. The sage Vāmadeva, realising his own self as That (Brahman), knew, 'I was Manu, and the sun'.[2] And even now whoever knows That in a similar way, *viz.*, as 'I am Brahman', becomes this universe. Even the gods are powerless to prevent his becoming the universe, for he becomes their

self. On the other hand, he who adores another god thinking, 'He is different from me, and I am different from him', does not know. As is an animal (to man), so is he to the gods. As many animals serve a man, so does each man serve the gods. If even one animal is taken away, it causes unpleasantness, what should one say of many animals? Therefore it is not pleasant to the gods that men should realise this Self.

[[1] Before the realisation of its eternal identity with It.
[2] *Ṛg-Veda* IV. xxvi. 1.]

ब्रह्म वा इदमग्र आसीदेकमेव; तदेकं सन्न व्यभवत्। तच्छ्रेयोरूपमत्यसृजत क्षत्रं, यान्येतानि देवत्रा क्षत्राणि—इन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति। तस्मात्क्षत्रात्परं नास्ति; तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये, क्षत्र एव तद्यशो दधाति; सैषा क्षत्रस्य योनिर्यद्ब्रह्म। तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिम्; य उ एनं हिनस्ति स्वां स योनिमृच्छति, स पापीयान् भवति, यथा श्रेयांसं हिंसित्वा॥ ११॥

अग्रे At first इदम् this (Kṣatriya and other castes) ब्रह्म Brahman, Virāj as a Brāhmaṇa वै verily आसीत् was एकम्

alone एव just; तत् he एकम् alone सत् being न not व्यभवत् prospered. तत् He श्रेयः noble रूपम् a form क्षत्रम् the Kṣatriya अत्यसृजत created: एतानि who (are) यानि these देवत्रा among the gods क्षत्राणि Kṣatriyas—इन्द्रः Indra (the king of the gods) वरुणः Varuṇa (king of the aquatic animals) सोमः the moon (king of the Brāhmaṇas) रुद्रः Rudra (king of the beasts) पर्जन्यः Parjanya (king of lightning etc.) यमः Yama (king of the manes) मृत्युः Death (king of diseases) ईशानः (and) Is'āna (king of luminaries) इति namely. तस्मात् Therefore क्षत्रात् to the Kṣatriyas परम् superior न not अस्ति there is; तस्मात् hence राजसूये in the Rājasūya (sacrifice) ब्राह्मणः the Brāhmaṇa क्षत्रियम् the Kṣatriya अधस्तात् from below उपास्ते adores; तत् that यशः prestige क्षत्रे on the Kṣatriya एव alone दधाति bestows; यत् (that) which ब्रह्म (is) the Brāhmaṇa क्षत्रस्य of the Kṣatriya सा that एषा this योनिः (is) source. तस्मात् Therefore यदि अपि although राजा the king परमताम् pre-eminence गच्छति attains, अन्ततः at the end स्वाम् his योनिम् source ब्रह्म the Brāhmaṇa एव alone उपनिःश्रयति places himself under; यः उ who एनम् him हिनस्ति insults सः he स्वाम् his योनिम् source ऋच्छति destroys; सः he पापीयान् more vicious भवति becomes, यथा as (one does) श्रेयांसम् (one's) superior हिंसित्वा by injuring.

11. At first[1] the Kṣatriya and other castes were verily Brahman,[2] who was just alone. Being alone,[3] he did not prosper. He created a noble form, the Kṣatriya—consisting of those

who are Kṣatriyas among the gods: Indra, Varuṇa, the Moon, Rudra, Parjanya, Yama, Death, and Īs'āna. Therefore there is none superior to the Kṣatriya. Hence, in the Rājasūya sacrifice[4], the Brāhmaṇa adores the Kṣatriya from a lower seat. He bestows that prestige on the Kṣatriya alone. It is the Brāhmaṇa who is the source of the Kṣatriya. Therefore, although the king attains pre-eminence (in that sacrifice), at the end he places himself under the Brāhmaṇa alone, who is his source. He who insults the Brāhmaṇa destroys his own source. He becomes more vicious (by doing this), as one does by insulting one's superior.

[[1] Before the creation of castes other than the Brāhmaṇa.

[2] Virāj in the form of fire, who is a Brāhmaṇa among the gods. He is called Brahman (a Brāhmaṇa), because he identified himself with that caste.

[3] Without the protecting Kṣatriyas and other helpers.

[4] When the king, anointed for the Rājasūya sacrifice, addresses the priest as Brahman, the later replies, 'You, O King, are Brahman'.]

स नैव व्यभवत्, स विशमसृजत, यान्येतानि देवजातानि गणश आख्यायन्ते—वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति ॥ १२ ॥

सः He (Virāj) न not एव still व्यभवत् prospered, सः he विशम् Vais′ya असृजत created : एतानि these देवजातानि classes of gods यानि who गणशः in groups आख्यायन्ते are described — वसवः the (eight) Vasus रुद्राः the (eleven) Rudras आदित्याः the (twelve) Ādityas विश्वेदेवाः the (thirteen) Vis′vadevas मरुतः (and) the (forty-nine) Maruts इति namely.

12. He did not prosper[1] still.[2] He created the Vais′yas — those classes of gods that are described in groups: the Vasus, the Rudras, the Ādityas, the Vis′vadevas, and the Maruts.

[[1] For want of somebody to secure wealth for them.
[2] Even after the creation of the Kṣatriyas.]

स नैव व्यभवत्, स शौद्रं वर्णमसृजत पूषणम्; इयं वै पूषा, इयं हीदं सर्वं पुष्यति यदिदं किञ्च ॥ १३ ॥

सः He न not एव still व्यभवत् prospered, सः he शौद्रम् the S′ūdra वर्णम् caste पूषणम् Pūṣan असृजत created ; इयम् this (earth) वै verily पूषा (is) Pūṣan, इयम् this (earth) हि because यत् किं च whichever इदम् (is) here, इदम् this सर्वम् all पुष्यति nourishes.

13. He did dot prosper[1] still. He created the S′ūdra caste, *viz.*, Pūṣan.[2] This earth indeed is Pūṣan; for it nourishes all this that exists.

[[1] For want of servants.
[2] Lit. the nourisher.]

स नैव व्यभवत्, तच्छ्रेयोरूपमत्यसृजत धर्मम्; तदेतत् क्षत्रस्य क्षत्रं यद्धर्मः, तस्माद्धर्मात्परं नास्ति; अथो अबलीयान् बलीयांसमाशंसते धर्मेण, यथा राज्ञैवम्; यो वै स धर्मः सत्यं वै तत्, तस्मात् सत्यं वदन्तमाहुः, धर्मं वदतीति, धर्मं वा वदन्तं सत्यं वदतीति, एतद्ध्येवैतदुभयं भवति ॥ १४ ॥

सः He न not एव still व्यभवत् prospered, तत् that श्रेयः noble रूपम् a form धर्मम् righteousness अत्यसृजत created; यत् (that) which धर्मः (is) righteousness तत् that एतत् this क्षत्रस्य of the Kṣatriya क्षत्रम् (is) the Kṣatriya or ruler, तस्मात् therefore धर्मात् than righteousness परम् (anything) greater न not अस्ति there is; अथो so अबलीयान् a weak person बलीयांसम् one who is stronger धर्मेण through righteousness आशंसते wishes (to defeat), यथा as राज्ञा through the king एवम् similarly; यः वै which (is) सः that धर्मः righteousness तत् that वै verily सत्यम् (is) truth, तस्मात् hence सत्यम् the truth वदन्तम् of one speaking आहुः (people) say, धर्मम् what is righteous वदति (he) speaks इति, धर्मम् what is righteousness वा or वदन्तम् of one speaking सत्यम् what is true वदति (he) speaks इति, एतत् this उभयम् couple हि because एतत् this (righteousness) एव only भवति is.

14. He did not prosper still. He created a noble form, righteousness. It is righteousness

which is the ruler of (even) the Kṣatriyas. Therefore there is nothing greater than righteousness. So even a weak person wishes (to defeat) one who is stronger through righteousness, as one does through the king. What is righteousness is indeed truth.[1] Hence people say of one speaking what is true, that he speaks what is righteous, or of one speaking what is righteous, that he speaks what is true, because both of them are but righteousness.

[[1] Truth is the theoretical knowledge of a thing according to the Scriptures. When the same knowledge is put into practice, it is called righteousness.]

तदेतद्ब्रह्म क्षत्रं विट् शूद्रः ; तदग्निनैव देवेषु ब्रह्माभवत् ; ब्राह्मणो मनुष्येषु, क्षत्रियेण क्षत्रियो, वैश्येन वैश्यः, शूद्रेण शूद्रः ; तस्मादग्नावेव देवेषु लोकमिच्छन्ते, ब्राह्मणे मनुष्येषु, एताभ्यां हि रूपाभ्यां ब्रह्माभवत् । अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति, स एनमविदितो न भुनक्ति, यथा वेदो वाननूक्तः, अन्यद्वा कर्माकृतम्; यदिह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति, तद्धास्यान्ततः क्षीयत एव ; आत्मानमेव लोकमुपासीत ; स य आत्मानमेव लोकमुपास्ते, न हास्य कर्म क्षीयते । अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १५ ॥

तत् That एतत् this (fourfold caste was created): ब्रह्म the Brāhmaṇa क्षत्रम् the Kṣatriya विट् the Vais'ya शूद्रः (and) the S'ūdra; तत् that (Virāj) देवेषु among the gods अग्निना as fire एव only ब्रह्म Brāhmaṇa अभवत् became, मनुष्येषु among men ब्राह्मणः as the Brāhmaṇa, क्षत्रियेण through the (divine) Kṣatriya क्षत्रियः a Kṣatriya, वैश्येन through the (divine) Vais'ya वैश्यः a Vais'ya, शूद्रेण through the (divine) S'ūdra शूद्रः a S'ūdra; तस्मात् therefore देवेषु among the gods अग्नौ through fire (by performing rites) एव only लोकम् objective इच्छन्ते (people) wish to attain, मनुष्येषु (and) among men ब्राह्मणे as the Brāhmaṇa, ब्रह्म Virāj हि because एताभ्यां रूपाभ्याम् of these two forms अभवत् became. अथ But यः ह वै whoever स्वम् his own लोकम् objective (the Self) अदृष्ट्वा not realizing अस्मात् लोकात् from this world प्रैति goes out, सः it अविदितः being unknown एनम् him न not भुनक्ति protects, यथा as वा either अननूक्तः unread वेदः the Vedas, अन्यत् any other (secular) वा or अकृतम् not performed कर्म work (do not help); अनेवंवित् one not knowing thus इह in the world यदि वै if महत् plentiful पुण्यम् meritorious कर्म work अपि even करोति does, अस्य his तत् ह that अन्ततः at the end क्षीयते is exhausted एव undoubtedly; आत्मानम् the Self एव only लोकम् upon the objective उपासीत (one) should meditate; सः he यः who आत्मानम् the Self एव only लोकम् upon the objective उपास्ते meditates अस्य his कर्म work न ह never क्षीयते is exhausted. यत् यत् Whatever हि for कामयते (he)

desires तत् तत् that अस्मात् from this आत्मनः Self एव alone सृजते (he) creates.

15. (Thus) this (fourfold caste was created): the Brāhmaṇa, the Kṣatriya, the Vais'ya and the S'ūdra. Virāj became a Brāhmaṇa among the gods only as fire, and among men as the Brāhmaṇa; (he became) a Kṣatriya (among men) through[1] the (divine) Kṣatriyas, a Vais'ya through the (divine) Vais'yas and a S'ūdra through the (divine) S'ūdra. Therefore people wish to attain their objective among the gods only through fire, and among men through (birth as) a Brāhmaṇa,[2] since Virāj assumed these two forms. But if any one goes out of this world without realising the objective of their own Self, the latter, being unknown, does not protect him, just as the Vedas unread, or any other work not performed, (do not help). Even if a person who lacks such knowledge does plenty of meritorious work in the world, that work of his is undoubtedly exhausted at the end. One should (therefore) meditate only upon the objective that is the Self. The work of one who meditates only upon the objective of the Self is never exhausted. For he creates whatever he desires from this very Self.

[[1] As presided over by.

[2] A Brāhmaṇa can attain the ends of human life without performing rites connected with fire, simply through prayer. Only if he wants to go to heaven, he has to resort to them.]

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः; स यज्जुहोति, यद्यजते, तेन देवानां लोकः; अथ यदनुब्रूते तेन ऋषीणाम्; अथ यत्पितृभ्यो निपृणाति, यत्प्रजामिच्छते तेन पितृणाम्; अथ यन्मनुष्यान्वासयते, यदेभ्योऽशनं ददाति, तेन मनुष्याणाम्; अथ यत्पशुभ्यस्तृणोदकं विन्दति, तेन पशूनाम्; यदस्य गृहेषु श्वापदा वयांस्या पिपीलिकाभ्य उपजीवन्ति, तेन तेषां लोकः; यथा ह वै स्वाय लोकायारिष्टिमिच्छेत्, एवं हैवंविदे सर्वाणि भूतान्यरिष्टिमिच्छन्ति; तद्वा एतद्विदितं मीमांसितम् ॥ १६ ॥

अथो Now अयम् this आत्मा self (the householder) वै verily सर्वेषां भूतानाम् of all beings लोकः (is) the support; सः he यत् that जुहोति offers libations (in the fire), यत् that यजते (he) sacrifices, तेन by that देवानाम् of the gods लोकः the support; अथ now यत् that अनुब्रूते (he) repeats, recites (the Vedas) तेन by that ऋषीणाम् (the support) of the sages; अथ then यत् that पितृभ्यः to the manes निपृणाति (he) makes offerings, यत् (and) that प्रजाम् offspring इच्छते desires, obtains, तेन by that पितृणाम् (the support) of the

manes ; अथ then यत् that मनुष्यान् men वासयते (he) lodges, यत् (and) that एभ्य: to them अशनम् food ददाति (he) gives तेन by that मनुष्याणाम् (the support) of men ; अथ then यत् that पशुभ्य: for animals तृणोदकम् fodder and water विन्दति (he) provides तेन by that पशूनाम् (the support) of animals ; यत् that अस्य गृहेषु in his houses श्वापदा: beasts वयांसि birds आ पिपीलिकाभ्य: (and) even ants उपजीवन्ति feed, तेन by that तेषाम् their लोक: support ; यथा ह just as वै verily स्वाय लोकाय to one's own body अरिष्टिम् welfare इच्छेत् (one) wishes एवं ह so सर्वाणि all भूतानि beings एवंविदे to him who knows thus अरिष्टिम् welfare इच्छन्ति wish ; तत् that एतत् this वै indeed विदितम् known मीमांसितम् (and) discussed.

16. Now this self (the householder) is verily the support of all beings. It is by offering libations in the fire and performing sacrifices that he becomes a support to the gods. By reciting the Vedas he acts as a support to the sages. By making offerings to the manes and desiring offspring he is a support of the manes. By lodging men and giving food to them he becomes a support of men. By providing fodder and water for animals he becomes their support. And as beasts and birds and even ants feed in his houses, he is thereby their support. Just as

one wishes welfare to one's body, so do all beings wish welfare to him who knows thus. All this (fivefold duty) has verily been known,[1] and discussed.[2]

[[1] In *S'a. Brā.* I. VII. ii. 6.
[2] *Ibid.* I. VII. ii. 1.]

आत्मैवेदमग्र आसीदेक एव ; सोऽकामयत — जाया मे स्यात्, अथ प्रजायेय ; अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति ; एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत् ; तस्मादप्येतर्ह्येकाकी कामयते — जाया मे स्यात्, अथ प्रजायेय ; अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति ; स यावदप्येतेषामेकैकं न प्राप्नोति, अकृत्स्न एव तावन्मन्यते ; तस्यो कृत्स्नता — मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा, चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते ; श्रोत्रं दैवम् ; श्रोत्रेण हि तच्छृणोति ; आत्मैवास्य कर्म, आत्मना हि कर्म करोति ; स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः, पाङ्क्तमिदं सर्वं यदिदं किञ्च ; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥ इति चतुर्थं ब्राह्मणम् ॥

इदम् This (variety of covetable objects) अग्रे in the beginning आत्मा the self (the unenlightened bachelor) एव

only आसीत् was एकः single एव just; सः he अकामयत desired, मे to me जाया a wife स्यात् let there be, अथ so that प्रजायेय (I) may be born (as the child); अथ and मे to me वित्तम् wealth स्यात् let there be, अथ so that कर्म rites कुर्वीय (I) may perform इति; कामः desire एतावान् (is) this much वै verily; इच्छन् wishing चन even अतः than this भूयः more न not विन्देत् (one) can attain; तस्मात् therefore एतर्हि now अपि even एकाकी (being) single कामयते (one) desires, मे जाया स्यात्, अथ प्रजायेय; अथ मे वित्तं स्यात्, अथ कर्म कुर्वीय इति (as above); सः he यावत् as long एतेषाम् of these एकैकम् each अपि even न not प्राप्नोति gets तावत् so long अकृत्स्नः (he is) incomplete एव only मन्यते (he) thinks; तस्य his कृत्स्नता completeness उ too (takes place in this way): मनः the mind एव itself (is) अस्य his आत्मा self, वाक् speech जाया wife, प्राणः vital force प्रजा progeny, चक्षुः the eye मानुषम् human वित्तम् wealth, चक्षुषा by the eye हि since तत् it विन्दते (he) obtains, श्रोत्रम् the ear दैवम् (is) divine (wealth), श्रोत्रेण by the ear हि since तत् it शृणोति (he) hears of, आत्मा the body एव itself अस्य his कर्म rite, आत्मना through the body हि since कर्म rite करोति (he) performs; सः that एषः this पाङ्क्तः having five factors यज्ञः (is) sacrifice; पशुः an animal पाङ्क्तः (has) five factors, पुरुषः man पाङ्क्तः (has) five factors, यत् किं च इदम् whatever there is इदम् this सर्वम् all पाङ्क्तम् (has) five factors; यः who एवम् thus वेद knows तत् that इदम् this सर्वम् all आप्नोति (he) attains.

17. In the beginning[1] this (variety of covetable objects) was but the self[2]—just a single entity. He desired, 'Let me have a wife, so that I may be born (as the child), and let me have wealth, so that I may perform rites'. Desire verily comprises this much. One cannot attain more than this even if one wishes. Therefore even now a man being single desires, 'Let me have a wife, so that I may be born, and let me have wealth, so that I may perform rites'. So long as he does not get each of these, he thinks he is but incomplete. His completeness (may take place in this way) too:[3] The mind verily is his self,[4] speech his wife,[5] the vital force his progeny,[6] the eye his human wealth—since he attains it with the help of the eye, the ear his divine wealth[7]—since he hears it through the ear, and the body itself his rite, since he performs rites through the body. (So) this is a (mental) sacrifice consisting of five factors. For an animal has five factors, man has five factors,[8] and whatever exists consists of five factors. He who knows thus[9] attains all this (universe).

[[1] Before marriage.

[2] As identified with the body and organs, that is, an unenlightened bachelor.

[3] Through meditation.

[4] Standing for the sacrificer, the head of the family, since the mind directs the body and organs.

[5] Being subservient to the mind. 'Speech' means spoken words, scriptural or secular.

[6] For the mind, after considering utterances, stimulates activity, which is the function of the vital force.

[7] Meditation that helps us to attain identity with the gods.

[8] *Viz.*, the mind, speech, vital force, eye and ear. And a sacrifice is performed with the help of men and animals.

[9] He who knows the whole universe of means and ends consisting of the above five factors as one with Hiraṇyagarbha, and meditates upon him as identical with himself.]

SECTION FIVE

यत्सप्तान्नानि मेधया तपसाजनयत्पिता ।
एकमस्य साधारणं द्वे देवानभाजयत् ॥
त्रीण्यात्मनेऽकुरुत पशुभ्य एकं प्रायच्छत् ।
तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ॥
कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा ।
यो वैतामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन ॥
स देवानपिगच्छति स ऊर्जमुपजीवति ॥
इति श्लोकाः ॥ १ ॥

पिता The father यत् that मेधया through meditation तपसा (and) through rites सप्त seven अन्नानि (kinds of) food अजनयत् created (is being set forth) एकम् one अस्य of this (world) साधारणम् (is) general, द्वे two देवान् to the gods अभाजयत् (he) assigned, त्रीणि three आत्मने for himself अकुरुत (he) fixed, एकम् one पशुभ्यः to animals प्रायच्छत् (he) gave ; यत् च whatever प्राणिति lives यत् whatever च and न not सर्वम् all तस्मिन् on it (the last) प्रतिष्ठितम् rests. सर्वदा Constantly अद्यमानानि being consumed तानि they कस्मात् why न not क्षीयन्ते are exhausted ? यः वै Whoever ताम् that अक्षितिम् (the cause of) inexhaustibility वेद knows सः he प्रतीकेन prominently अन्नम् food अत्ति eats, सः he देवान् with the gods अपिगच्छति attains identity, सः he ऊर्जम् nectar उपजीवति lives on ; इति these श्लोकाः (are) the Mantra verses.

1. That the father[1] created seven kinds of food through meditation and rites (is being set forth): One was the general food of all beings; two he assigned to the gods; three he fixed for himself; and one he gave to animals. Whatever lives and whatever does not all rest on this (last). Why are the foods not exhausted, though they are constantly being consumed? Whoever knows (the cause of) this inexhaustibility eats food prominently. He attains identity with the gods, he lives on nectar. These are the Mantra verses.

[1 Although Hiraṇyagarbha is the creator of the universe, yet every being who performs meditation and work is a determining factor in the creation of the environment in which he is to find himself in the next cycle. Hence he, like Hiraṇyagarbha, is here spoken of as the father of the objects of enjoyment he will then come across, which are here designated as food, divided into seven kinds for the purpose of meditation.]

'यत्सप्तान्नानि मेधया तपसाजनयत्पिता' इति मेधया हि तपसाजनयत्पिता। 'एकमस्य साधारणम्' इतीदमेवास्य तत्साधारणमन्नं यदिदमद्यते। स य एतदुपास्ते न स पाप्मनो व्यावर्तते, मिश्रं ह्येतत्। 'द्वे देवानभाजयत्' इति हुतं च प्रहुतं च, तस्माद्देवेभ्यो जुह्वति च प्र च जुह्वति; अथो आहुर्दर्शपूर्णमासाविति। तस्मान्नेष्टियाजुकः स्यात्। 'पशुभ्य एकं प्रायच्छत्' इति तत्पयः। पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति; तस्मात् कुमारं जातं घृतं वै वाग्रे प्रतिलेहयन्ति, स्तनं वानुधापयन्ति; अथ वत्सं जातमाहुरतृणाद इति। 'तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न' इति पयसि हीदं सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न। तद्यदिदमाहुः, संवत्सरं पयसा जुह्वदप पुनर्मृत्युं जयतीति, न तथा विद्यात्; यदहरेव जुहोति तदहः पुनर्मृत्युमपजयत्येवं विद्वान्,

सर्वं हि देवेभ्योऽन्नाद्यं प्रयच्छति । 'कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा' इति पुरुषा वा अक्षितिः, स हीदमन्नं पुनः पुनर्जनयते । 'यो वैतामक्षितिं वेद' इति पुरुषो वा अक्षितिः, स हीदमन्नं धिया धिया जनयते कर्मभिः; यद्धैतन्न कुर्यात्क्षीयेत ह; 'सोऽन्नमत्ति प्रतीकेन' इति मुखं प्रतीकम्, मुखेनेत्येतत् । 'स देवानपिगच्छति स ऊर्जमुपजीवति' इति प्रशंसा ॥ २ ॥

पिता यत् मेधया तपसा सप्त अन्नानि अजनयत् (see above) इति this (means): पिता मेधसा तपसा हि verily अजनयत्. एकम् अस्य साधारणम् (As before) इति this (means): 'यत् which इदम् this (food) अद्यते is eaten इदम् this (is) एव indeed अस्य of all beings साधारणम् general अन्नम् food. सः He यः who एतत् this उपास्ते adores सः he पाप्मनः from sin न never व्यावर्तते is away, एतत् this हि for मिश्रम् (is) common (food). द्वे देवान् अभाजयत् (As before) इति this (means): हुतं च making libations in the fire प्रहुतम् giving (other) offerings to the gods च and, तस्मात् therefore देवेभ्यः to the gods जुह्वति च (they) make libations प्रजुह्वति gives offerings च and; अथो however आहुः (some say) दर्श-पूर्णमासौ the new-moon and full-moon sacrifices इति. तस्मात् Therefore इष्टि-याजुकः Iṣṭi-sacrificer for material results न not स्यात् (one) should be. एकं पशुभ्यः प्रायच्छत् (As before) (means): तत् it (is) पयः milk. मनुष्याः च Men पशवः animals च and अग्रे at first पयः milk एव only हि for उपजीवन्ति live on;

तस्मात् therefore जातम् new-born कुमारम् a child अग्रे at first घृतम् melted butter एव only वा either प्रतिलेहयन्ति (men) make lick, स्तनम् the breast वा or अनुधापयन्ति make suckle ; अथ and जातम् new-born वत्सम् a calf आहुः (they) say of, अतृणादः not eating grass इति. यत् च प्राणिति यत् च न तस्मिन् सर्वं प्रतिष्ठितम् (As before) इति this (means) : यत् च whatever प्राणिति is animate यत् whatever च and न (is) not इदम् this सर्वम् all पयसि on milk हि indeed प्रतिष्ठितम् rests. तत् On this point इदं यत् what आहुः (some Brāhmaṇa texts) say, पयसा with milk संवत्सरम् for a year जुह्वत् making offerings (in the fire) पुनर्मृत्युम् further death अपजयति conquers इति, तथा like that न not विद्यात् (one) should understand ; एवम् as above विद्वान् one who knows यत् अहः which day जुहोति (he) makes offering तत् that अहः day एव very पुनर्मृत्युम् अपजयति, देवेभ्यः to the gods हि for सर्वम् all अन्न-अद्यम् eatable food प्रयच्छति (he) offers. सर्वदा अद्यमानानि तानि कस्मात् न क्षीयन्ते (As before) इति this (means) : पुरुषः man (the eater) वै verily अक्षितिः (is the cause of their) inexhaustibility, सः he हि because इदम् this अन्नम् food पुनः पुनः again and again जनयते creates. यः वै एताम् अक्षितिं वेद (As before) इति this (means) ; पुरुषः वै अक्षितिः, सः हि इदम् अन्नम् (as before) धिया धिया through meditations for the time being कर्मभिः (and) through activities जनयते creates ; यत् ह if perchance एतत् this न not कुर्यात् (he) does क्षीयेत (it) is exhausted ह surely. सः प्रतीकेन अन्नम् अत्ति (As before) इति this (means) : प्रतीकम् Pratika मुखम् (is) mouth (prominence), मुखेन as the

mouth (prominently) इति एतत् that is to say. स: देवान् अपिगच्छति, स: ऊर्जम् उपजीवति (As before) इति this प्रशंसा (is) eulogy.

2. 'That the father created seven kinds of food through meditation and rites' means that the father verily created them through meditation and rites. 'One was the general food of all beings' means that this food which is eaten (by all) is indeed that general food of all beings. He who adores (appropriates) this food is never away from sin, for this is the common food (of all). 'Two he assigned to the gods' means making libations in the fire and giving other offerings to the gods. Therefore people make libations to the gods in the fire and give them other offerings. Some, however, hold that these two mean the new-moon and full-moon sacrifices. Therefore one should not be (chiefly) occupied with the Iṣṭi sacrifice for material results.[1] 'One he gave to animals' means—it is milk. For men and animals at first live on milk only. Therefore people either make a new-born child lick only melted butter or suckle it. And they say of a new-born calf that it is not yet eating grass. 'Whatever lives and whatever does

not all rest on this' means whatever is animate and inanimate indeed rests on milk.[2] On this point it is said[3] that by making offerings of milk in the fire for a year one overcomes further death. One should not understand like that. He who knows as above overcomes[4] further death on that very day on which he makes that offering. For he offers all eatable food to the gods. 'Why are the foods not exhausted, though they are constantly being consumed?' means that the eater is verily the cause of their inexhaustibility, because he creates this food again and again. 'Whoever knows (the cause of) this inexhaustibility' means that the eater is indeed the cause of their inexhaustibility, because he creates this food through meditations for the time being and through activities.[5] If perchance he does not do this, it will surely be exhausted. In the sentence, 'He eats food prominently (Pratīkena)', 'Pratīka' means front (prominence). So the meaning is, prominently.[6] 'He attains identity with the gods, he lives on nectar' is eulogy.

[[1] The Kāmyeṣṭi sacrifice, which leads to heaven etc.
[2] The universe has been created as a result of the

offerings made in the Agnihotra and other rites. See *S'a. Brā.* XI. vi. ii. 6-7 and *Manu Saṁ.* III. 76.

[3] In some other Brāhmaṇas. In the Agnihotra (fire-offering) three hundred and sixty oblations are offered in one year, taking morning and evening oblations as one. The bricks, called Yājuṣmatī, by which the altar for the Agnihotra is built have the same number. The oblations are imagined as these bricks, and so also are the days of the year. Through this meditation one attains identity with Fire, the Prajāpati called the Year, and thus overcomes further death. This is the view of those Brāhmaṇas.

[4] After death he becomes identified with Hiraṇya-garbha and has no more birth to make further death possible.

[5] Even while experiencing the results of past work, a person engages himself in new meditations and work, thereby ensuring continuity of the foods.

[6] Unlike an ignorant man, he is always an eater of food and never food.]

'त्रीण्यात्मनेऽकुरुत' इति मनो वाचं प्राणम्, तान्यात्मनेऽकुरुत; 'अन्यत्रमना अभूवम्, नादर्शम्', 'अन्यत्रमना अभूवम्, नाश्रौषम्' इति, मनसा ह्येव पश्यति, मनसा शृणोति। कामः सङ्कल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव; तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति; यः कश्च शब्दो वागेव सा।

एषा ह्यन्तमायत्ता, एषा हि न; प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

त्रीणि आत्मने अकुरुत (As before) इति this (means): मनः the mind वाचम् the organ of speech प्राणम् (and) the vital force, तानि these आत्मने for himself अकुरुत (he) fixed; (they say) अन्यत्रमनाः absent-minded अभूवम् (I) was, न not अदर्शम् (I) saw, अन्यत्रमनाः अभूवम्, न not अश्रौषम् (I) heard इति, मनसा through the mind हि for एव alone पश्यति (one) sees, मनसा through the mind शृणोति (one) hears. कामः Desire सङ्कल्पः resolution विचिकित्सा doubt श्रद्धा faith अश्रद्धा want of faith धृतिः patience अधृतिः impatience ह्रीः modesty धीः intelligence भीः fear इति etc. एतत् this सर्वम् all मनः (is) the mind एव only; तस्मात् therefore पृष्ठतः from behind अपि even उपस्पृष्टः being touched मनसा through the mind विजानाति (one) discerns; यः कः च whatever शब्दः sound (is there) सा वाक् (is) the well-known speech एव indeed. एषा It हि because अन्तम् decision (revelation about everything) आयत्ता underlies, एषा it (is) हि न not; प्राणः Prāṇa अपानः Apāna व्यानः Vyāna उदानः Udāna समानः Samāna अनः Ana इति एतत् this सर्वम् all प्राणः (is) the vital force एव only; अयम् this आत्मा body (miscalled self by the ignorant) वै verily एतन्मयः (is) composed of these — वाङ्मयः composed of speech मनोमयः composed of the mind प्राणमयः composed of the vital force.

3. 'Three he fixed for himself' means the mind, the organ of speech and the vital force; these he fixed for himself. (They say), 'My mind was elsewhere, so I did not see', 'My mind was elsewhere, so I did not hear'. For everybody sees, and hears, through the mind alone.[1] Desire,[2] resolution,[3] doubt, faith, want of faith, patience, impatience, modesty, intelligence and fear—all these are simply (forms of) the mind. Therefore if one is touched even from behind, one discovers[4] it through the mind. And whatever sound is there is indeed speech; because it underlies the revelation of objects, but it is not itself subject to revelation. The Prāṇa,[5] Apāna,[6] Vyāna, Udāna,[8] Samāna[9] and Ana[10]—all these are only the vital force. This body is verily composed of these three. It is composed of these—of speech, the mind and the vital force.

[[1] Even when the organ is joined to its object, perception is impossible without the help of the mind.

[2] Sex attraction etc.

[3] Decision about a thing lying in front of us that it is white or blue, big or small, and so on.

[4] As a touch of the hand or the knee, for instance, which the skin alone cannot do

[5] The nerve function connected with the heart, which moves to the mouth and nostrils and issues in front.

[6] Which functions between the heart and the navel and helps excretion.

[7] Which regulates the Prāṇa and Apāna and causes actions that require strength.

[8] Which permeates the whole body and causes nutrition, rising up and departure from the body.

[9] Which is seated in the belly and helps digestion and assimilation.

[10] Which is the general form of these functions and is concerned with all activities of the body.]

त्रयो लोका एत एव; वागेवायं लोकः, मनोऽन्तरिक्ष-लोकः, प्राणोऽसौ लोकः ॥ ४ ॥

एते These (are) एव indeed त्रयः the three लोकाः worlds; वाक् the organ of speech एव itself अयं लोकः (is) this world (the earth), मनः the mind अन्तरिक्षलोकः the sky, प्राणः (and) the vital force असौ लोकः that world (heaven).

4. These are indeed the three worlds. The organ of speech itself is the earth, the mind is the sky, and the vital force is heaven.

त्रयो वेदा एत एव; वागेवर्ग्वेदः, मनो यजुर्वेदः, प्राणः सामवेदः ॥ ५ ॥

एते These (are) एव indeed त्रयः the three वेदाः Vedas; वाक् the organ of speech एव itself ऋग्वेदः (is) the Ṛg Veda,

मनः the mind यजुर्वेदः the Yajur-Veda प्राणः (and) the vital force सामवेदः the Sāma-Veda.

5. These are indeed the three Vedas. The organ of speech itself is the Ṛg-Veda, the mind is the Yajur-Veda, and the vital force is the Sāma-Veda.

देवाः पितरो मनुष्या एत एव; वागेव देवाः, मनः पितरः, प्राणो मनुष्याः ॥ ६ ॥

एते These (are) एव indeed देवाः the gods पितरः the manes मनुष्याः (and) men; वाक् the organ of speech एव itself देवाः (is) the gods, मनः the mind पितरः the manes प्राणः (and) the vital force मनुष्याः men.

6. These are indeed the gods, the manes and men. The organ of speech itself is the gods, the mind is the manes, and the vital force is men.

पिता माता प्रजैत एव; मन एव पिता, वाङ्माता, प्राणः प्रजा ॥ ७ ॥

एते These (are) एव indeed पिता the father माता the mother प्रजा (and) the child; मनः the mind एव itself पिता (is) the father, वाक् the organ of speech माता the mother प्राणः (and) the vital force प्रजा the child

7. These are indeed the father, mother and child. The mind itself is the father, the organ of speech is the mother, and the vital force is the child.

विज्ञातं विजिज्ञास्यमविज्ञातमेत एव ; यत्किञ्च विज्ञातं वाचस्तद्रूपम्, वाग्घि विज्ञाता ; वागेनं तद्भूत्वावति ॥८॥

एते These (are) एव indeed विज्ञातम् the known विजिज्ञास्यम् what is to be known अविज्ञातम् (and) the unknown ; यत् किं च whatever विज्ञातम् (is) known तत् that वाचः of speech रूपम् (is) a form, वाक् the organ of speech हि because विज्ञाता (is) the knower ; वाक् the organ of speech एनम् him तत् that भूत्वा by becoming अवति protects.

8. These are indeed what is known, what is to be known, and what is unknown. Whatever is known is a form of the organ of speech, because speech is the knower.[1] The organ of speech protects him (who knows this) by becoming[2] what is known.

[[1] Being self-luminous, it brings other objects to light.
[2] By becoming the object of his enjoyment in that form. Similarly in the other two cases.]

यत्किञ्च विजिज्ञास्यं मनसस्तद्रूपम्, मनो हि विजिज्ञास्यम् ; मन एनं तद्भूत्वावति ॥ ९ ॥

यत् किं च Whatever विजिज्ञास्यम् (is) to be known तत् that मनसः of the mind रूपम् (is) a form, मनः mind हि because विजिज्ञास्यम् (is) what is to be known ; मनः एनं तत् भूत्वा अवति (as before).

9. Whatever is to be known is a form of the mind; because the mind is what is to be known.[1] The mind protects him (who knows this) by becoming what is to be known.

[[1] Being deliberative, it takes the form of a thing the pros and cons of which are being weighed.]

यत्किञ्चाविज्ञातं प्राणस्य तद्रूपम्, प्राणो ह्यविज्ञातः; प्राण एनं तद्भूत्वावति ॥ १० ॥

यत् किं च Whatever अविज्ञातम् (is) completely unknown तत् that प्राणस्य of the vital force रूपम् (is) a form, प्राणः the vital force हि because अविज्ञातः (is) the unknown ; प्राणः एनं तत् भूत्वा अवति (as before).

10. Whatever is unknown is a form of the vital force; because the vital force is what is unknown. The vital force protects him (who knows this) by becoming what is unknown.

तस्यै वाचः पृथिवी शरीरम्, ज्योतीरूपमयमग्निः; तद्यावत्येव वाक्, तावती पृथिवी, तावानयमग्निः ॥११॥

तस्यै (तस्याः) वाचः Of that organ of speech पृथिवी the earth शरीरम् (is) the body, अयम् this अग्निः fire ज्योतीरूपम् (is) the luminous form (organ); तत् now यावती as far as एव just वाक् the organ of speech (extends), तावती so far पृथिवी the earth, तावान् so far अयम् this अग्निः fire.

11. The earth is the body of that organ of speech, and this fire is its luminous form (organ). And as far as the organ of speech extends, so far does the earth, and so far this fire.

अथैतस्य मनसो द्यौः शरीरम्, ज्योतीरूपमसावादित्यः; तद्यावदेव मनः, तावती द्यौः, तावानसावादित्यः; तौ मिथुनं समैताम्, ततः प्राणोऽजायत; स इन्द्रः, स एषोऽसपत्नः, द्वितीयो वै सपत्नः; नास्य सपत्नो भवति य एवं वेद ॥१२॥

अथ Now एतस्य मनसः of this mind द्यौः heaven शरीरम् (is) the body, असौ that आदित्यः sun ज्योतीरूपम् (its) luminous form (organ); तत् now यावत् as far as एव just मनः the mind (extends), तावती so far द्यौः heaven, तावान् so far असौ that आदित्यः sun; तौ the two मिथुनम् union समैताम् attained, ततः from that प्राणः the vital force अजायत was born; सः it इन्द्रः (is) the lord, सः एषः this असपत्नः (is) without an adversary, द्वितीयः a second (being) वै indeed सपत्नः (is) an adversary; यः who एवम् thus वेद knows अस्य his सपत्नः adversary न not भवति exists.

12. Now heaven is the body of this mind, and that sun its luminous organ. And as far as the mind extends, so far does heaven, and so far that sun. The two[1] were united, and from that the vital force was born.[2] It is the Lord. And it is without an adversary. A second being is indeed an adversary. No adversary exists for him who knows thus.

[[1] The organ of speech and mind as fire and the sun respectively.

[2] For this relationship among the three, see paragraph 7.]

अथैतस्य प्राणस्यापः शरीरम्, ज्योतीरूपमसौ चन्द्रः; तद्यावानेव प्राणः, तावत्य आपः, तावानसौ चन्द्रः, त एते सर्व एव समाः, सर्वेऽनन्ताः, स यो हैतानन्तवत उपास्तेऽन्तवन्तं स लोकं जयति; अथ यो हैताननन्तानुपास्तेऽनन्तं स लोकं जयति ॥ १३ ॥

अथ Now एतस्य प्राणस्य of this vital force आपः water शरीरम् (is) the body, असौ that चन्द्रः moon ज्योतीरूपम् (is) the luminous form (organ); तत् now यावान् as far as एव just प्राणः the vital force (extends), तावत्यः so far आपः water, तावान् so far असौ that चन्द्रः moon; ते those एते these सर्वे all एव indeed समाः (are) equal, सर्वे all अनन्ताः endless; सः he यः who ह indeed एतान् these अन्तवतः limited उपास्ते

meditates on सः he अन्तवन्तम् limited लोकम् world जयति conquers; अथ on the other hand यः who ह indeed एतान् these अनन्तान् as unlimited उपास्ते meditates on सः he अनन्तम् unlimited लोकम् world जयति conquers.

13. Water is the body of this vital force, and that moon its luminous organ. And as far as the vital force extends, so far does water, and so far that moon. These[1] are all equal (in extent), and all endless.[2] Whoever meditates on these as limited conquers a limited world.[3] On the other hand, whoever meditates on these as unlimited conquers an unlimited world.

[[1] The organ of speech, the mind and the vital force, referred to in paragraph 3. They pervade the whole universe in its aspects of the body and the elements.

[2] Last as long as the relative universe.

[3] Is born as finite.]

स एष संवत्सरः प्रजापतिः षोडशकलः, तस्य रात्रय एव पञ्चदश कलाः, ध्रुवैवास्य षोडशी कला; स रात्रिभिरेवा च पूर्यतेऽप च क्षीयते; सोऽमावास्यां रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते; तस्मादेतां रात्रिं प्राणभृतः प्राणं न विच्छिन्द्यात्, अपि कृकलासस्य, एतस्या एव देवताया अपचित्यै ॥१४॥

सः He एषः this प्रजापतिः Prajāpati संवत्सरः described as the Year षोडश-कलः (is) of sixteen digits ; रात्रयः nights (the lunar days) एव alone तस्य his पञ्चदश fifteen कलाः (are) digits, अस्य his षोडशी sixteenth कला digit ध्रुवा (is) fixed एव verily ; सः he रात्रिभिः by nights (the lunar days) एव alone आपूर्यते च waxes अपक्षीयते wanes च and ; सः he अमावास्याम् on the new-moon रात्रिम् night एतया this षोडश्या कलया by the sixteenth digit इदम् this सर्वम् all प्राणभृत् living (beings) अनुप्रविश्य pervading ततः from there प्रातः in the morning जायते is born, reappears ; तस्मात् therefore एतस्याः एव देवतायाः of this very deity (the moon) अपचित्यै in honour एतां रात्रिम् on this night प्राणभृतः of any living being प्राणम् the life न not विच्छिन्द्यात् (one) should snatch, कृकलासस्य of a chameleon अपि even.

14. This Prajāpati, described as the Year, has sixteen digits. The lunar days are his fifteen digits, and his sixteenth digit is verily fixed. He (as the moon) waxes and wanes through the lunar days. Through the above sixteenth digit he pervades[1] all these living beings on the new-moon night, and arises from there in the morning. Therefore, in honour of this very deity, one should not, on this night, snatch the life of any living being, not even of a chameleon.

[[1] By means of the water they drink and the herbs they eat.]

यो वै स संवत्सरः प्रजापतिः षोडशकलः, अयमेव स योऽयमेवंवित्पुरुषः ; तस्य वित्तमेव पञ्चदश कलाः, आत्मैवास्य षोडशी कला, स वित्तेनैवा च पूर्यतेऽप च क्षीयते ; तदेतन्नभ्यं यदयमात्मा, प्रधिर्वित्तम् ; तस्माद्यद्यपि सर्वज्यानिं जीयते, आत्मना चेज्जीवति, प्रधिनागादित्येवाहुः ॥ १५ ॥

यः Who (is) वै verily सः that संवत्सरः described as the Year षोडशकलः having sixteen digits प्रजापतिः Prajāpati, सः he अयम् (is) this एव verily यः who (is) अयं this एवंवित् knowing this पुरुषः man ; वित्तम् wealth (is) एव indeed तस्य his पञ्चदश fifteen कलाः digits, आत्मा (and) the body एव verily अस्य his षोडशी sixteenth कला digit ; सः he वित्तेन by wealth एव indeed आपूर्यते च waxes अपक्षीयते wanes च and ; यत् which (is) अयम् this आत्मा body तत् that एतत् this नभ्यम् (is) corresponding to the nave (of a wheel), वित्तम् (and) wealth प्रधिः the felloe (and spokes) ; तस्मात् therefore यदि if अपि even सर्व-ज्यानिम् a total loss जीयते (somebody) suffers, आत्मना physically चेत् if जीवति (he) lives, प्रधिना in respect of (his felloe-like) outfit एव only अगात् (he) has lost इति this आहुः (people) say.

15. That Prajāpati who is described as the Year and has sixteen digits is verily the man who knows thus. Wealth is his fifteen digits, and the body his sixteenth digit. It is through

wealth that he waxes and wanes. This body corresponds to the nave of a wheel, and wealth is the felloe (etc.). Therefore even if a man is shorn of everything, but he lives physically, people say that he has been deprived only of his outfit.[1]

[[1] Because when he lives, he can again grow by means of wealth.]

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः, नान्येन कर्मणा; कर्मणा पितृलोकः, विद्यया देवलोकः; देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥१६॥

अथ Now त्रयः three वाव only लोकाः worlds (there are): मनुष्यलोकः the world of men पितृलोकः the world of the manes देवलोकः the world of the gods इति namely; सः that अयम् this मनुष्यलोकः पुत्रेण by a son एव only जय्यः is attainable, न not अन्येन by anything else — कर्मणा by any rite (or meditation), पितृलोकः कर्मणा by rites, देवलोकः विद्यया by meditation; लोकानाम् of (these) worlds देवलोकः वै verily श्रेष्ठः (is) the best, तस्मात् therefore विद्याम् meditation प्रशंसन्ति (they) praise.

16. There are only three worlds — the world of men, the world of the manes and the world

of the gods. This world of men is attainable only through a son, not by anything else such as rites; the world of the manes through rites; and the world of the gods through meditation. The world of the gods is indeed the best of the worlds. Therefore they praise meditation.

अथातः संप्रत्तिः — यदा प्रैष्यन्मन्यतेऽथ पुत्रमाह, त्वं ब्रह्म, त्वं यज्ञः, त्वं लोक इति; स पुत्रः प्रत्याह, अहं ब्रह्म, अहं यज्ञः, अहं लोक इति; यद्वै किञ्चानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता। ये वै के च यज्ञास्तेषां सर्वेषां यज्ञ इत्येकता; ये वै के च लोकास्तेषां सर्वेषां लोक इत्येकता; एतावद्वा इदं सर्वम्; एतन्मा सर्वं सन्नयमितोऽभुनजदिति, तस्मात् पुत्रमनुशिष्टं लोक्यमाहुः, तस्मादेनमनुशासति; स यदैवंविदस्माल्लोकात्प्रैति, अथैभिरेव प्राणैः सह पुत्रमाविशति। स यद्यनेन किञ्चिदक्ष्णयाऽकृतं भवति, तस्मादेनं सर्वस्मात्पुत्रो मुञ्चति, तस्मात्पुत्रो नाम; स पुत्रेणैवास्मिँल्लोके प्रतितिष्ठति, अथैनमेते दैवाः प्राणा अमृता आविशन्ति ॥ १७ ॥

अथ Now अत: therefore संप्रत्तिः transfer (of duties): यदा When प्रैष्यन् (that he is) going to die मन्यते (a father) thinks अथ then पुत्रम् to the son आह (he) says, त्वम् you

ब्रह्म (are) Brahman, त्वं यज्ञ: (are) the sacrifice, त्वम् you लोक: (are) the world इति ; स: that पुत्र: son प्रत्याह answers, अहम् I ब्रह्म (am) Brahman, अहम् I यज्ञ: the sacrifice, अहम् I लोक: the world इति. (The father means :) यत् वै किं च whatever अनूक्तम् study (of the Vedas is there) तस्य सर्वस्य of all that ब्रह्म इति in the word 'Brahman' एकता (there is) oneness ; ये वै के च whatever यज्ञा: sacrifices (are there) तेषां सर्वेषाम् of them all यज्ञ: इति in the word 'sacrifice' एकता oneness ; ये वै के च whatever लोका: worlds (are there) तेषां सर्वेषाम् of them all लोक: इति in the word 'world' एकता oneness ; इदं सर्वम् all this (a householder's duties) एतावत् (is) so much वै just ; अयम् he एतत् this सर्वम् all सन् being identified with मा me इत: from (the obligations of) this world अभुनजत् will save इति, तस्मात् therefore अनुशिष्टम् instructed पुत्रम् a son लोक्यम् as leading to worlds आहु: (they) speak of, तस्मात् hence एनम् him अनुशासति (fathers) instruct एवंवित् one who knows thus यदा when अस्मात् लोकात् from this world प्रैति departs अथ then स: he एभि: these एव very प्राणै: organs सह with पुत्रम् (his) son आविशति penetrates. यदि If अनेन by him अक्ष्णया through some loophole किञ्चित् anything अकृतं भवति has been omitted, तस्मात् सर्वस्मात् from all that स: that पुत्र: the son एनम् him मुञ्चति releases, तस्मात् therefore पुत्र: a son नाम (he is) called ; स: he पुत्रेण through the son एव alone अस्मिन् लोके in this world प्रतितिष्ठति remains ; अथ then एते these दैवा: divine अमृता: immortal प्राणा: organs (speech, mind and vital force) एनम् him आविशन्ति pervade.

17. Now, therefore, the transfer (of duties): When a father thinks that he is going to die, he says to his son, 'You are Brahman,[1] you are the sacrifice,[2] you are the world'.[3] The son answers, 'I am Brahman, I am the sacrifice, I am the world'. (The father means:) 'Whatever study there is, is all summed up in the word "Brahman". Whatever sacrifices there are, are all summed up in the word "sacrifice". And whatever worlds there are, are all summed up in the word "world". All this (a householder's duties) is just so much. He, by identifying himself with all this, will save me from (the obligations of) this world.' Therefore they speak of an instructed son as leading to worlds. Hence a father instructs his son. When a father who knows as above[4] leaves this world, he penetrates his son together with speech, the mind and the vital force. If any duty has been omitted by him through any loophole, the son releases him from all that omission.[5] Therefore he is called a son.[6] The father remains in this world through the son alone. The divine and immortal organ of speech, mind and vital force pervade him.[7]

[[1] My duty of studying the Vedas ('Brahman') be yours.

[2] Perform whatever sacrifices were to be performed by me.

[3] Attain the worlds that were to be attained by me.

[4] That he has transferred his duties to his son.

[5] By doing it himself.

[6] The root meaning of the word 'Putra' is one who *saves* by fulfilling the omissions.

[7] That is, this father attains identity with Hiraṇyagarbha.]

पृथिव्यै चैनमग्नेश्च दैवी वागाविशति; सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥ १८ ॥

पृथिव्यै च From the earth **अग्नेः** from fire **च** and **दैवी** divine **वाक्** the organ of speech **एनम्** him **आविशति** pervades; **सा** that (is) **वै** verily **दैवी** divine **वाक्** the organ of speech **यया** by which **यत् यत् एव** whatever **वदति** (he) says **तत् तत्** all that **भवति** comes to pass.

18. The divine organ of speech [1] from the earth and fire pervades him.[2] That is the divine organ of speech by which whatever he says comes to pass.

[[1] Consisting of the earth and fire, which is the material of the vocal organs of all.

[2] In an ignorant man the divine organ of speech is confined by attachment and other evils. But it becomes

all-pervading like the unobstructed light of a lamp in such a sage. This is what is meant.]

दिवश्चैनमादित्याच्च दैवं मन आविशति; तद्वै दैवं मनो येनानन्द्येव भवति, अथो न शोचति ॥ १९ ॥

दिवः च From heaven आदित्यात् from the sun च and दैवम् divine मनः the mind एनम् him आविशति pervades; तत् that (is) वै verily दैवम् divine मनः mind येन by which आनन्दी joyful एव only भवति (he) becomes, अथो and न not शोचति grieves.

19. The divine mind from heaven and the sun pervades him. That is the divine mind by which he becomes only joyful and never grieves.

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति; स वै दैवः प्राणो यः सञ्चरंश्चासञ्चरंश्च न व्यथते, अथो न रिष्यति; स एवंवित्सर्वेषां भूतानामात्मा भवति; यथैषा देवतैवं सः; यथैतां देवतां सर्वाणि भूतान्यवन्ति, एवं हैवंविदं सर्वाणि भूतान्यवन्ति। यदु किञ्चेमाः प्रजाः शोचन्ति, अमैवासां तद्भवति, पुण्यमेवामुं गच्छति, न ह वै देवान् पापं गच्छति ॥ २० ॥

अद्भ्यः च From water चन्द्रमसः from the moon च and दैवः divine प्राणः the vital force एनम् him आविशति

pervades; सः that (is) वै verily दैवः divine प्राणः the vital force यः which सञ्चरन् च moving असञ्चरन् not moving च and न not व्यथते suffers, अथो also न not रिष्यति perishes; एवंवित् who knows thus सः he सर्वेषां भूतानाम् of all beings आत्मा the self भवति becomes; यथा as एषा (is) this देवता deity (Hiraṇyagarbha) एवम् so सः (is) he; यथा as सर्वाणि all भूतानि beings एताम् this देवताम् deity अवन्ति protect, worship, एवम् so ह indeed सर्वाणि all भूतानि beings एवंविदम् him who knows thus अवन्ति protect, worship. इमाः These प्रजाः beings यत् उ anything किं च whatever शोचन्ति grieve for, आसाम् of these तत् that अमा with (them) एव indeed भवति is, पुण्यम् good एव only अमुम् to him (such a knower) गच्छति goes, पापम् evil देवान् to the gods न not ह वै ever गच्छति goes.

20. The divine vital force from water and the moon pervades him. That is the divine vital force which, moving or not moving,[1] neither suffers nor perishes. He who knows as above becomes the self[2] of all beings. As is this deity (Hiraṇyagarbha), so[3] is he. As all beings worship this deity, so do they worship him who knows as above. Whatever grief these beings suffer from is indeed joined to them. But only good (result) goes to him. Evil (result) never goes to the gods.

[[1] In animate and inanimate objects respectively.

[2] Their organ of speech, mind and vital force.
[3] That is, he is omniscient and omnipotent.]

अथातो व्रतमीमांसा; प्रजापतिर्ह कर्माणि ससृजे, तानि सृष्टान्यन्योन्येनास्पर्धन्त — वदिष्याम्येवाहमिति वाग्दध्रे, द्रक्ष्याम्यहमिति चक्षुः, श्रोष्याम्यहमिति श्रोत्रम्, एवमन्यानि कर्माणि यथाकर्म; तानि मृत्युः श्रमो भूत्वोपयेमे, तान्याप्नोत्, तान्याप्त्वा मृत्युरवारुन्ध; तस्माच्छ्राम्यत्येव वाक्, श्राम्यति चक्षुः, श्राम्यति श्रोत्रम्; अथेममेव नाप्नोद्योऽयं मध्यमः प्राणः; तानि ज्ञातुं दधिरे। अयं वै नः श्रेष्ठो यः सञ्चरंश्चासञ्चरंश्च न व्यथते, अथो न रिष्यति, हन्तास्यैव सर्वे रूपमसामेति; त एतस्यैव सर्वे रूपमभवन्, तस्मादेत एतेनाख्यायन्ते प्राणा इति; तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद; य उ हैवंविदा स्पर्धतेऽनुशुष्यति, अनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥ २१ ॥

अथ Now अत: therefore व्रत-मीमांसा discussion of the vow: प्रजापतिः Prajāpati, Virāj ह so goes the story कर्माणि the organs ससृजे created, तानि these सृष्टानि being created अन्योन्येन with one another अस्पर्धन्त competed: अहम् I वदिष्यामि will speak एव only इति this वाक् the organ of speech दध्रे resolved, अहम् I द्रक्ष्यामि will see इति this चक्षुः

the eye, अहम् I श्रोष्यामि will hear इति this श्रोत्रम् the ear, एवम् so अन्यानि other कर्माणि organs (did) यथाकर्म according to (their) functions; मृत्युः death श्रमः exhaustion भूत्वा being तानि them उपयेमे seized, तानि them आप्नोत् overtook, तानि them आप्त्वा having overtaken मृत्युः death अवारुन्ध restrained; तस्मात् therefore वाक् the organ of speech श्राम्यति एव does get tired, चक्षुः the eye श्राम्यति gets tired, श्रोत्रम् the ear श्राम्यति gets tired; अथ but अयम् this यः which (is) मध्यमः in the midst of the body प्राणः the vital force इमम् that एव verily न not आप्नोत् (death) overtook; तानि they ज्ञातुं to know (it) दध्रिरे resolved. अयम् This वै verily नः among us श्रेष्ठः (is) the foremost यः सञ्चरन् च असञ्चरन् च न व्यथते, अथो न रिष्यति (as before), हन्त well सर्वे all अस्य its एव alone रूपम् form असाम let (us) become इति (they thought); ते they सर्वे all एतस्य its एव alone रूपम् form अभवन् became; तस्मात् therefore एते they एतेन by its name प्राणाः Prāṇas इति आख्यायन्ते are called; यः who एवम् thus वेद knows (सः he) यस्मिन् कुले in which family भवति is born तत् that कुलम् family तेन by his name ह वाव certainly आचक्षते (people) designate; यः उ ह and whoever एवंविदा with one who knows thus स्पर्धते competes अनुशुष्यति withers, अनुशुष्य after withering अन्ततः at the end म्रियते dies ह एव certainly इति this अध्यात्मम् (is) with reference to the body.

21. Now, therefore, a discussion about the vow: Prajāpati (Virāj) created the organs.[1] These after being created competed with one

another. The organ of speech resolved, 'I will go on speaking'. The eye: 'I will see'. The ear: 'I will hear'. So did the other organs according to their functions. Death seized them in the form of exhaustion. It overtook them and, having overtaken them, restrained them. Therefore the vocal organ does get tired. So does the eye; and so does the ear. But death could not overtake only what is the vital force in the body. The other organs resolved to know it. 'This verily is the foremost among us that, moving or not moving, neither suffers nor perishes. Well, let us all assume its form alone.' They all assumed its form alone.[2] Hence they are called by its name of 'Prāṇa'. People certainly designate that family in which is born one who knows thus,[3] by the name of that person, and whoever competes with one who knows thus withers, and after withering certainly dies at the end. This is (meditation) with reference to the body.

[[1] They are so called on account of being instruments of work.

[2] Realised it as their own self.

[3] Who has realised his identity with the vital force.]

अथाधिदैवतम्—ज्वलिष्याम्येवाहमित्यग्निर्दध्रे, तप्स्याम्यहमित्यादित्यः, भास्याम्यहमिति चन्द्रमाः, एवमन्या देवता यथादैवतम्; स यथैषां प्राणानां मध्यमः प्राणः, एवमेतासां देवतानां वायुः; म्लोचन्ति ह्यन्या देवताः, न वायुः; सैषानस्तमिता देवता यद्वायुः ॥ २२ ॥

अथ Now अधिदैवतम् with reference to the deities : अहम् I ज्वलिष्यामि will burn एव only इति this अग्निः fire दध्रे resolved, अहम् I तप्स्यामि will heat इति this आदित्यः the sun, अहम् I भास्यामि will shine इति this चन्द्रमाः the moon, एवम् so अन्याः other देवताः deities यथादैवतम् according to (their) divine functions ; एषां प्राणानाम् among these organs यथा as सः (is) that मध्यमः in the midst of the body प्राणः vital force एवम् so एतासां देवतानाम् of these deities वायुः (is) Vāyu ; अन्याः other देवताः deities म्लोचन्ति droop, stop functioning, न not वायुः Vāyu ; यत् which (is) वायुः Vāyu सा that एषा this देवता deity अनस्तमिता never sets.

22. Now (meditation) with reference to the deities. Fire resolved, 'I will go on burning'. The Sun: 'I will heat'. The moon: 'I will shine'. So did the other deities resolve according to their divine functions. As the vital force in the body is among these organs, so is Vāyu[1] among these deities. For other

deities droop, but Vāyu does not. It is Vāyu which is the deity that never sets.

[[1] The cosmic vital force (Hiraṇyagarbha or Sūtrātman) symbolised by air. It was not overtaken by death, and did not stop functioning.]

अथैष श्लोको भवति—'यतश्चोदेति सूर्यः, अस्तं यत्र च गच्छति' इति प्राणाद्वा एष उदेति, प्राणेऽस्तमेति; 'तं देवाश्चक्रिरे धर्मम्, स एवाद्य, स उ श्वः' इति; यद्वा एतेऽमुर्ह्यध्रियन्त तदेवाप्यद्य कुर्वन्ति। तस्मादेकमेव व्रतं चरेत्, प्राण्याच्चैवापान्याच्च, नेन्मा पाप्मा मृत्युराप्नुवदिति; यद्यु चरेत्समापिपयिषेत्, तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति ॥ २३ ॥ इति पञ्चमं ब्राह्मणम् ॥

अथ Now एषः this श्लोकः Mantra verse भवति there is: यतः च from which सूर्यः the sun उदेति rises, यत्र in which च and अस्तं गच्छति sets इति; प्राणात् from the cosmic vital force वै verily एषः this (sun) उदेति rises, प्राणे in the cosmic vital force अस्तम् एति sets; देवाः gods तं धर्मम् the vow of that चक्रिरे took up, सः that एव indeed अद्य (is observed) today, सः उ and it श्वः (will be observed) to-morrow इति. यत् वै What (vow) एते these (gods) अमुर्हि then अध्रियन्त observed तत् that एव only अद्य अपि even today कुर्वन्ति (they) observe. तस्मात् Therefore एकम् a single एव only व्रतम् vow चरेत् (a person) should observe, प्राण्यात्

च do the function of Prāṇa, perform respiration अपान्यात् च do the function of Apāna, perform excretion, नेत् lest मा me पाप्मा मृत्युः the evil of death (exhaustion) आप्नुवत् should overtake इति this (apprehending); यदि उ if ever चरेत् (he) observes (it) समापिपयिषेत् (he) should desire to finish (it), तेन उ through it एतस्यै देवतायै with this deity सायुज्यम् union सलोकताम् (or) residence in the same world as जयति achieves.

23. Now there is this Mantra verse: 'The gods took up the vow of that from which the sun rises and in which it sets. That very vow (is observed) today, and it (will be observed) tomorrow.'[1] The sun rises verily from Vāyu, the cosmic vital force, and it also sets in that.[2] The gods even today observe the same vow that they observed then. Therefore a person should take up a single vow — perform only respiration and excretion, lest the evil of death should overtake him. And if he ever takes up the vow, he should desire to finish it. Through it he achieves union with, or residence in the same world as this deity.

[[1] *Kaṭha U.* IV. 9.

[2] So do the other deities like fire. Internally, our organs merge in the vital force when we sleep, and again arise from it when we wake up. See *S'a. Brā.* X. III. 6-8.]

SECTION SIX

त्रयं वा इदम्—नाम रूपं कर्म; तेषां नाम्नां वागित्येतदेषामुक्थम्, अतो हि सर्वाणि नामान्युत्तिष्ठन्ति। एतदेषां साम, एतद्धि सर्वैर्नामभिः समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥

इदम् This (universe) वै verily त्रयम् (is made up of) three things: नाम name रूपम् colour (form) कर्म action; तेषाम् एषां नाम्नाम् of these names already set forth वाक् the organ of speech, *i.e.*, sound in general इति एतत् this उक्थम् (is) the Uktha, cause, material, अतः हि for from it सर्वाणि all नामानि names, particular sounds उत्तिष्ठन्ति rise; एतत् it (is) एषाम् their साम Sāman, common feature, एतत् हि for it सर्वैः नामभिः to all names समम् (is) common; एतत् एषां ब्रह्म Brahman, self, एतत् हि सर्वाणि all नामानि names बिभर्ति supports.

1. Verily this universe is made up of three things: name, colour (form) and action. Sound is the material of those names, for all names rise from it. It is their common feature, for it is common to all names. It is their self, for it supports all names.

अथ रूपाणां चक्षुरित्येतदेषामुक्थम्; अतो हि सर्वाणि रूपाण्युत्तिष्ठन्ति; एतदेषां साम, एतद्धि सर्वैं रूपैः समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि रूपाणि बिभर्ति ॥ २ ॥

अथ Now रूपाणाम् of (particular) colours (forms) चक्षुः इति एतत् the eye, *i.e.*, colour in general; रूपाणि particular colours (forms); रूपैः to particular colours (forms). (Rest as before.)

2. Now colour (form) in general is the material of particular colours (forms), for all colours (forms) rise from it. It is their common (feature, for it is common) to all particular colours (forms). It is their self, for it supports all colours (forms).

अथ कर्मणामात्मेत्येतदेषामुक्थम्, अतो हि सर्वाणि कर्माण्युत्तिष्ठन्ति; एतदेषां साम, एतद्धि सर्वैः कर्मभिः समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि कर्माणि बिभर्ति; तदेतत्त्रयं सदेकमयमात्मा, आत्मो एकः सन्नेतत्त्रयम्; तदेतदमृतं सत्येन छन्नम्; प्राणो वा अमृतम्, नामरूपे सत्यम्; ताभ्यामयं प्राणश्छन्नः ॥ ३ ॥ इति षष्ठं ब्राह्मणम् ॥ इति प्रथमोऽध्यायः ॥

कर्मणाम् Of (particular) actions आत्मा इति एतत् the body, *i.e.*, general activity in the body; कर्माणि (particular) actions; कर्मभिः to (particular) actions; तत् that एतत् this त्रयम् three सत् despite being एकम् (is) one—अयम् this आत्मा body, आत्मा the body (is) उ again एकः one सन् despite being एतत् this त्रयम् triad; तत् एतत् अमृतम् deathless principle सत्येन by Sattya छन्नम् (is) hidden; प्राणः the vital

force, the subtle body वै verily अमृतम् (is) the immortal principle, नामरूपे name and form (are) सत्यम् the Sattya, the gross body made up of the five elements, ताभ्याम् by these two अयम् this प्राणः the vital force, the subtle body छन्नः (is) hidden. (The rest is similar.)

3. And general activity in the body is the source of particular actions. For all such actions rise from it. It is their common feature, for it is common to all particular actions. It is their self, for it supports all particular actions. These,[1] although they are three, are one — this body. The body again, although it is one, is these three. The deathless principle is hidden by Sattya. The vital force[2] is the deathless principle, and name and colour (form) are Sattya;[3] so this vital force is hidden by them.[4]

[[1] Name, colour (form) and action.

[2] That is, the subtle body consisting of the five sense-organs, the five organs of action, the five vital forces, the mind and the intellect. It survives the gross body, and is immortal in the sense that it is destroyed only by the knowledge of Brahman.

[3] The gross body composed of the five elements, which are summed up as name and colour (form).

[4] On the cosmic plane, the body of Hiraṇyagarbha is hidden by that of Virāj.]

CHAPTER TWO

SECTION ONE

ॐ। दृप्तबालाकिर्हानूचानो गार्ग्य आस, स होवाचाजातशत्रुं काश्यम्, ब्रह्म ते ब्रवाणीति; स होवाचाजातशत्रुः, सहस्रमेतस्यां वाचि दद्मः, जनको जनक इति वै जना धावन्तीति ॥ १ ॥

ॐ Om; दृप्तबालाकिः (named) Proud Bālāki (son of Balāka) अनूचानः eloquent गार्ग्यः a descendant of Garga आस there was ह so goes the story; सः ह he अजातशत्रुम् to Ajātas'atru काश्यम् king of Kās'i (Benares) उवाच said, ते to you ब्रह्म about Brahman ब्रवाणि let me tell इति; सः ह that अजातशत्रुः Ajātas'atru उवाच said, एतस्याम् for this वाचि proposal सहस्रम् a thousand (cows) दद्मः (I) offer (you), जनाः people जनकः जनकः इति saying 'Janaka, Janaka' धावन्ति run वै verily इति.

1. Om. There was once an eloquent descendant of Garga named Proud Bālāki. He said to Ajātas'atru, King of Benares, 'Let me tell you about Brahman'. At this Ajātas'atru said, 'For this proposal I offer you a

thousand cows. People verily run (to Janaka), saying, "Janaka (is benevolent), Janaka (is a listener)". (I too am like him)'.

स होवाच गार्ग्यः, य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति; स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥ २ ॥

सः ह That गार्ग्यः Gārgya, descendant of Garga उवाच said, आदित्ये in the sun यः who (is) एव indeed असौ that पुरुषः being एतम् him एव only अहम् I ब्रह्म (as) Brahman उपासे meditate on, adore इति; सः ह that अजातशत्रुः Ajātas'atru उवाच said, एतस्मिन् about him मा मा do not संवदिष्ठाः talk, एतम् him वै verily अहम् I अतिष्ठाः transcendent सर्वेषाम् भूतानाम् of all beings मूर्धा the head राजा radiant इति as उपासे adore इति; सः he यः who एतम् him एवम् thus उपास्ते adores अतिष्ठाः सर्वेषां भूतानां मूर्धा राजा (as before) भवति becomes.

2. Gārgya said, 'I adore as Brahman that Being who is in the sun'.[1] Ajātas'atru replied, 'Please do not talk about him. I adore him alone as transcendent, as the head of all beings and as radiant.[2] He who adores

him thus becomes[3] transcendent, the head of all beings and radiant'.

[[1] And entering the body through the eye resides in the heart as the ego.

[2] I meditate upon him as possessed of those attributes. Similarly in the other cases.

[3] *S'a. Brā.* X. v. ii. 20: 'One becomes exactly as one meditates upon Him.']

स होवाच गार्ग्यः, य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, बृहन्पाण्डरवासाः सोमो राजेति वा अहमेतमुपास इति; स य एतमेवमुपास्तेऽहरहर्ह सुतः प्रसुतो भवति, नास्यान्नं क्षीयते ॥ ३ ॥

चन्द्रे In the moon; एतम् एव अहं बृहन् the great पाण्डरवासाः white-robed सोमः moon (and the Soma creeper) राजा radiant इति as उपासे इति; सः यः एतम् एवम् उपास्ते अहः अहः every day (in his sacrifices the Soma juice) सुतः pressed प्रसुतः pressed profusely भवति ह is, अस्य his अन्नम् food न not क्षीयते is exhausted. (Rest as before.)

3. Gārgya said, 'I adore as Brahman that Being who is in the moon'.[1] At this Ajātas'atru said, 'Please do not talk about him. I adore him alone as the great, white-robed, radiant Soma.[3] He who adores him thus gets

Soma pressed out and that profusely (in his sacrifices) every day, and his food is never exhausted'.

[1] [And also in the mind.

[2] Because the vital force that is in the moon has got an aqueous body.

[3] The moon as also the creeper.]

स होवाच गार्ग्यः, य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, तेजस्वीति वा अहमेतमुपास इति; स य एतमेवमुपास्ते तेजस्वी ह भवति, तेजस्विनी हास्य प्रजा भवति ॥ ४ ॥

विद्युति In lightning; तेजस्वी brilliant, powerful; अस्य his प्रजा progeny तेजस्विनी powerful ह indeed भवति becomes. (Rest as before.)

4. Gārgya said, 'I adore as Brahman that Being who is in lightning'.[1] Ajātas'atru said, 'Please do not talk about him. I adore him alone as brilliant. He who adores him thus becomes brilliant indeed, and his progeny too becomes brilliant'.

[[1] And in the skin and heart.]

स होवाच गार्ग्यः, य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, पूर्णमप्रवर्तीति वा अहमेतमुपास इति; स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिः, नास्यास्माल्लोकात्प्रजोद्वर्तते ॥ ५ ॥

आकाशे In the ether; पूर्णम् full अप्रवृत्ति immobile; प्रजया with progeny पशुभिः with cattle पूर्यते is filled, अस्य his प्रजा progeny अस्मात् लोकात् from this world न never उद्वर्तते dies out. (Rest as before.)

5. Gārgya said, 'I adore as Brahman that Being who is in the ether'.[1] Ajātaśatru said, 'Please do not talk about him. I adore him alone as full and immobile. He who adores him thus becomes filled with progeny and cattle, and his progeny never dies out from this world'.

[[1] As also in the ether within the heart.]

स होवाच गार्ग्यः, य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति; स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥ ६ ॥

वायौ In the air; इन्द्रः the sovereign वैकुण्ठः indomitable अपराजिता undefeated सेना army; जिष्णुः victorious अपराजिष्णुः unconquerable अन्यतस्त्य-जायी subduer of enemies भवति becomes ह indeed. (Rest as before.)

6. Gārgya said, 'I adore as Brahman that Being who is in the air'.[1] Ajātas'atru said, 'Please do not talk about him. I adore him alone as the sovereign, as indomitable, and as the undefeated army.[2] He who adores him thus becomes victorious and unconquerable as also the subduer of his enemies'.

[[1] And in the vital force and the heart.
[2] Because the air-gods are a group.]

स होवाच गार्ग्यः, य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, विषासहिरिति वा अहमेतमुपास इति; स य एतमेवमुपास्ते विषासहिर्ह भवति, विषासहिर्हास्य प्रजा भवति ॥ ७ ॥

अग्नौ In the fire; विषासहिः tolerant. (Rest as before.)

7. Gārgya said, 'I adore as Brahman that Being who is in the fire'.[1] Ajātas'atru said, 'Please do not talk about him. I adore him alone as tolerant.[2] He who adores him thus

becomes tolerant, and his progeny too becomes tolerant'.

[[1] And in the vocal organ and the heart.

[2] Fire is called tolerant, because it puts up with any offerings made in it.]

स होवाच गार्ग्यः, य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, प्रतिरूप इति वा अहमेतमुपास इति; स य एतमेवमुपास्ते प्रतिरूपं हैवैनमुपगच्छति, नाप्रतिरूपम्, अथो प्रतिरूपोऽस्माज्जायते ॥ ८ ॥

अप्सु In water; प्रतिरूप: harmonious; प्रतिरूपम् harmonious एव only एनम् to him उपगच्छति comes, न not अप्रतिरूपम् inharmonious, अथो also अस्मात् from him प्रतिरूप: harmonious (offspring) जायते is born. (Rest as before.)

8. Gārgya said, 'I adore as Brahman that Being who is in water'.[1] Ajātaśatru said, 'Please do not talk about him. I adore him alone as harmonious (with the Scriptures). To him who adores him thus, only harmonious things come and not inharmonious ones. And from him are born children who are harmonious'.

[[1] And in the seed and the heart.]

स होवाच गार्ग्यः, य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, रोचिष्णुरिति वा अहमेतमुपास इति; स य एतमेवमुपास्ते रोचिष्णुर्ह भवति, रोचिष्णुर्हास्य प्रजा भवति, अथो यैः सन्निगच्छति सर्वांस्तानतिरोचते ॥ ९ ॥

आदर्शे In the looking-glass; रोचिष्णुः bright; अथो also यैः with whom सन्निगच्छति (he) associates तान् those सर्वान् all अतिरोचते (he) outshines. (Rest as before.)

9. Gārgya said, 'I adore as Brahman that Being who is in the looking-glass'.[1] Ajātaśatru said, 'Please do not talk about him. I adore him alone as bright. He who adores him thus becomes bright, and his progeny too becomes bright. He also outshines all those with whom he associates'.

[[1] And in other shining objects and the intellect.]

स होवाच गार्ग्यः, य एवायं यन्तं पश्चाच्छब्दोऽनूदेत्येतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, असुरिति वा अहमेतमुपास इति; स य एतमेवमुपास्ते सर्वं हैवास्मिँल्लोक आयुरेति, नैनं पुरा कालात्प्राणो जहाति ॥ १० ॥

यन्तम् One who goes पश्चात् in the wake of शब्दः sound अनूदेति arises; असुः life; अस्मिन् लोके in this world सर्वम् full ह एव indeed आयुः span of life एति attains, कालात् पुरा before (his) term प्राणः life एनम् him न not जहाति leaves. (Rest as before.)

10. The Gārgya said, 'I adore as Brahman that sound which arises in the wake of one who goes'.[1] Ajātas'atru said, 'Please do not talk about him. I adore him alone as life. He who adores him thus reaches a full span of life[2] in this world, and life does not leave him before his term'.

[[1] And in the vital force which keeps the body alive.
[2] As determined by his past work.]

स होवाच गार्ग्यः, य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, द्वितीयोऽनपग इति वा अहमेतमुपास इति; स य एतमेवमुपास्ते द्वितीयवान् ह भवति, नास्माद्गणश्छिद्यते ॥ ११ ॥

दिक्षु In the directions; द्वितीयः second अनपगः non-parting; द्वितीयवान् possessed of a second, अस्मात् from him गणः (his) retinue न not छिद्यते parts. (Rest as before.)

11. Gārgya said, 'I adore as Brahman that Being[1] who is in the directions'.[2] Ajātas'atru

said, 'Please do not talk about him. I adore him alone as second and as non-parting. He who adores him thus has associates, and his retinue never parts from him'.

[[1] The As'vins, the twin-gods who do not live separate.
[2] And in the ears and the heart.]

स होवाच गार्ग्यः; य एवायं छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, मृत्युरिति वा अहमेतमुपास इति; स य एतमेवमुपास्ते सर्वं हैवास्मिँल्लोक आयुरेति, नैनं पुरा कालान्मृत्युरागच्छति ॥ १२ ॥

छायामयः Identified with darkness; मृत्युः death; आगच्छति approaches. (Rest as in paragraph 10.)

12. Gārgya said, 'I adore as Brahman that Being who is in darkness'.[1] Ajātas'atru said, 'Please do not talk about him. I adore him alone as death. He who adores him thus reaches a full span of life in this world, and death does not approach him before his term'.[2]

[[1] As also, internally, in ignorance and the heart.
[2] In this case there is no disease too, which marks this meditation off from that in paragraph 10.]

स होवाच गार्ग्यः, य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, आत्मन्वीति वा अहमेतमुपास इति; स य एतमेवमुपास्त आत्मन्वी ह भवति, आत्मन्विनी हास्य प्रजा भवति; स ह तूष्णीमास गार्ग्यः ॥ १३ ॥

आत्मनि In the self (Hiraṇyagarbha); आत्मन्वी self-restrained; आत्मन्विनी self-restrained; सः ह that गार्ग्यः Gārgya तूष्णीम् silent आस became. (Rest as before.)

13. Gārgya said, 'I adore as Brahman that being who is in Hiraṇyagarbha'.[1] Ajātas'atru said, 'Please do not talk about him. I adore him as self-restrained. He who adores him thus becomes self-restrained, and his progeny also becomes self-restrained'. Gārgya became silent.

[[1] And in the intellect and the heart.]

स होवाचाजातशत्रुः, एतावन्नू३ इति; एतावद्धीति; नैतावता विदितं भवतीति; स होवाच गार्ग्यः, उप त्वा यानीति ॥ १४ ॥

सः ह That अजातशत्रुः Ajātas'atru उवाच said, एतावत् नू३ (नु) (is it) this much इति; (Gārgya:) एतावत् हि this much

indeed इति; (Ajātas'atru :) एतावता by this much विदितम् known न not भवति (Brahman) is इति; सः ह that गार्ग्यः Gārgya उवाच said, त्वा you उपयानि let me approach (as a student) इति.

14. Ajātas'atru said, 'Is this all?' 'This is all.' 'Brahman is not known by this much (knowledge).'[1] Gārgya said, 'Let me approach you as a student'.

[[1] For it concerns only the conditioned Brahman.]

स होवाचाजातशत्रुः, प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयात्, ब्रह्म मे वक्ष्यतीति, व्येव त्वा ज्ञपयिष्यामीति; तं पाणावादायोत्तस्थौ, तौ ह पुरुषं सुप्तमाजग्मतुः, तमेतैर्नामभिरामन्त्रयाञ्चक्रे, बृहन् पाण्डरवासः सोम राजन्निति; स नोत्तस्थौ, तं पाणिनापेषं बोधयाञ्चकार, स होत्तस्थौ ॥ १५ ॥

सः ह That अजातशत्रुः Ajātas'atru उवाच said, एतत् च it प्रतिलोमम् (is) an inverted procedure यत् that ब्राह्मणः a Brāhmaṇa क्षत्रियम् a Kṣatriya उपेयात् should approach, ब्रह्म about Brahman मे me वक्ष्यति (he) will teach इति (thinking) this; त्वा you विज्ञपयिष्यामि (I) will enlighten एव however इति; तम् him (Gārgya) पाणौ by the hand आदाय taking उत्तस्थौ (he) rose, तौ ह the two सुप्तम् sleeping पुरुषम् to a man आजग्मतुः came, तम् him एतैः नामभिः by these

names आमन्त्रयाञ्चक्रे (Ajātas'atru) addressed, बृहन् O Great One पाण्डरवासाः O White-robed One राजन् O Radiant One सोम O Soma इति namely; सः he न not उत्तस्थौ got up; तम् him पाणिना by the hand आपेषम् by pushing (him) again and again बोधयाञ्चकार (the king) roused; सः he उत्तस्थौ ह got up.

15. Ajātas'atru said, 'It is an inverted procedure that a Brāhmaṇa should approach a Kṣatriya, thinking, "He will teach me about Brahman". I will, however, enlighten you'. He took the other by the hand and rose. They came to a sleeping man. Ajātas'atru addressed him by these names, 'O Great One, O White-robed One, O Radiant One, O Soma'. The man did not get up. The king pushed him with his hand again and again and roused him. Then he got up.

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः, क्वैष तदाभूत्, कुत एतदागादिति; तदु ह न मेने गार्ग्यः ॥ १६ ॥

सः ह That अजातशत्रुः Ajātas'atru उवाच said, यः एषः this विज्ञानमयः associated with the intellect पुरुषः being, self एषः this यत्र when एतत् thus सुप्तः asleep अभूत् was, एषः this तदा then क्व where अभूत् was, कुतः whence एतत् thus आगात्

(it) came इति ; गार्ग्य: Gārgya तत् उ ह that न not मेने was aware of.

16. Ajātas'atru said, 'When this self that is associated[1] with the intellect was thus asleep,[2] where was it then? Whence did it come?' Gārgya was not aware of that.

[[1] Which is perceived in and through the intellect, and which perceives through it.

[2] In profound sleep the self does not perceive anything whatsoever like pleasure or pain, which is caused by its past work. This shows that it is transcendent.]

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः, तदेषां प्राणानां विज्ञानेन विज्ञान-मादाय य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते ; तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम ; तद्गृहीत एव प्राणो भवति, गृहीता वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

सः ह अजातशत्रुः उवाच, यः एषः विज्ञानमयः पुरुषः एषः यत्र एतत् सुप्तः अभूत् (as before) तत् then एषां प्राणानाम् of these organs विज्ञानम् functions विज्ञानेन by its specialised knowledge आदाय withdrawing एषः this यः which (is) अन्तः-हृदये within the heart आकाशः the Supreme Self तस्मिन् in that शेते lies ; यदा when तानि them गृह्णाति (it) withdraws अथ

ह then पुरुष: the self (has) स्वपिति Svapiti (sleeper) एतत् this नाम name; तत् then प्राण: the nose गृहीत: withdrawn एव verily भवति is, वाक् the organ of speech गृहीता (is) withdrawn, चक्षु: the eye गृहीतम् (is) withdrawn, श्रोत्रम् the ear गृहीतम्, मन: the mind गृहीतम्.

17. Ajātaśatru said, 'When this self that is associated with the intellect is thus asleep, it withdraws by its specialised knowledge[1] the functions of the organs, and lies in the Supreme Self that is within the heart. When it withdraws the organs it has the name of Svapiti.[2] Then verily the nose is withdrawn, the organ of speech is withdrawn, the eye is withdrawn, the ear is withdrawn, and the mind is withdrawn.

[[1] Particular manifestation of the Self, which is absolute Knowledge, in the mind through nescience. The mind, itself a product of nescience, is an apparent limitation (Upādhi) of the Self.

[2] Lit. absorbed in itself. In deep sleep the self gives up its differentiated forms due to its association with the mind, and remains in its true nature, although enveloped in nescience. So this state is not liberation.]

स यत्रैतत्स्वप्न्यया चरति ते हास्य लोकाः; तदुतेव महाराजो भवति, उतेव महाब्राह्मणः, उतेवोच्चावचं निग-

च्छति; स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेत, एवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥ १८ ॥

सः It (the self) यत्र when स्वप्न्यया in the dream state एतत् thus चरति stays ते ह these अस्य its लोकाः (are) results of past work; तत् then उत either महाराजः a great king इव as it were, उत or महाब्राह्मणः a worthy Brāhmaṇa इव as it were भवति becomes, उत or उच्च-अवचम् high or low states निगच्छति reaches इव as it were; सः any महाराजः great king यथा as जानपदान् (his) citizens गृहीत्वा taking स्वे in his own जनपदे kingdom यथाकामम् at will परिवर्तेत may go about, एवम् एव just so एषः it (the self) प्राणान् the organs गृहीत्वा taking स्वे शरीरे in its own body यथाकामम् at will एतत् thus परिवर्तते goes about.

18. 'When the self thus stays in the dream state, these are the results of its past work: It then becomes either a great king, as it were,[1] or a worthy Brāhmaṇa, as it were, or reaches high and low states, as it were. As a great king may take his (retinue of) citizens and go about at will in his own kingdom, so does this self thus take[2] the organs and go about at will in its own body.[3]

[[1] Not actually, because these experiences are contradicted in the waking state. The self in dream only

experiences impressions that correspond to things perceived previously.

[2] Withdraw them from their objects experienced in the waking state.

[3] And not outside.]

अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद, हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते, ताभिः प्रत्यवसृप्य पुरीतति शेते ; स यथा कुमारो वा महाराजो वा महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीत, एवमेवैष एतच्छेते ॥ १९ ॥

अथ again **यदा** when **सुषुप्तः** fast asleep **भवति** (the self) becomes, **यदा** when **कस्यचन** anything **न** not **वेद** is aware of, **हिता** Hitā **नाम** called **द्वासप्ततिः** seventy-two **सहस्राणि** thousand **नाड्यः** nerves **हृदयात्** from the heart **पुरीततम्** to the pericardium **अभिप्रतिष्ठन्ते** (which) branch off, **ताभिः** along these **प्रत्यवसृप्य** returning **पुरीतति** in the body **शेते** (and) lies, stays; **सः यथा** as **कुमारः** a baby **वा** either **महाराजः** a great king **वा** or **महाब्राह्मणः** a noble Brāhmaṇa **वा** or **आनन्दस्य** of bliss **अतिघ्नीम्** the very limit **गत्वा** reaching **शयीत** may lie **एवम् एव** just so **एषः** this (self) **एतत्** thus **शेते** lies.

19. 'Again, when the self becomes fast asleep — when it is not aware of anything — it returns to the body along the seventy-two thousand nerves called Hitā, which branch off

from the heart[1] to all parts of the body, and stays in it. Just as a baby, or a great king, or a worthy Brāhmaṇa lives, having reached the very limit of bliss, so does the self remain.

[[1] The seat of the intellect, which directs a person's organs according to his past work. In the waking state it proceeds with the organs, along the network of nerves, to the periphery of the body. The individual self pervades it with a reflection of its own consciousness. That is its waking experience. And when the intellect contracts, the self also contracts. That is its sleep.]

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्ति, एवमेवास्मादात्मनः सर्वे प्राणाः, सर्वे लोकाः, सर्वे देवाः, सर्वाणि भूतानि व्युच्चरन्ति; तस्योपनिषत्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २० ॥ इति प्रथमं ब्राह्मणम् ॥

सः यथा As ऊर्णनाभिः a spider तन्तुना along the thread उच्चरेत् moves, यथा as अग्नेः from a fire क्षुद्राः little विस्फुलिङ्गाः sparks व्युच्चरन्ति scatter, एवम् एव just so अस्मात् आत्मनः from this Self सर्वे all प्राणाः organs, सर्वे all लोकाः worlds, सर्वे all देवाः gods, सर्वाणि (and) all भूतानि beings व्युच्चरन्ति issue; तस्य its उपनिषत् secret name सत्यस्य of truth सत्यम् (is) the truth इति; प्राणाः the vital force वै verily सत्यम् (is) truth, एषः It तेषाम् of them सत्यम् (is) the truth.

20. 'As a spider moves along the thread (it produces), or as from a fire little sparks scatter, just so[1] from this Self[2] issue all organs, all worlds, all gods and all living beings. Its secret name is the Truth of truth. The vital force is truth, and It is the Truth of that.'[3]

[[1] That is, without any extraneous help.

[2] Not the individual self, but the Supreme Self, the Brahman that has penetrated into all bodies and appear as the individual self (I. iv. 7).

[3] This will be explained in the third section.]

SECTION TWO

यो ह वै शिशुं साधानं सप्रत्याधानं सस्थूणं सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि । अयं वाव शिशुर्योऽयं मध्यमः प्राणः, तस्येदमेवाधानम्, इदं प्रत्याधानम्, प्राणः स्थूणा, अन्नं दाम ॥ १ ॥

यः ह वै Whoever साधानम् with (its) abode सप्रत्याधानम् with special place सस्थूणम् with post सदामम् with rope शिशुम् the calf वेद knows सप्त seven द्विषतः jealous भ्रातृव्यान् relatives अवरुणद्धि ह destroys. यः अयम् This which (is) मध्यमः in the body प्राणः the vital force अयम् this वाव verily शिशुः (is) the calf, इदम् this (body) एव itself तस्य

(is) its आधानम् abode, इदम् this (head) प्रत्याधानम् special place, प्राणः vigour (born of food and drink) स्थूणा post, अन्नम् food दाम tether.

1. Whoever knows the calf with its abode, special place, post and tether, destroys his seven jealous relatives.[1] This vital force[2] in the body is verily the calf;[3] this body itself is its abode, the head its special place,[4] vigour[5] its post, and food its tether.[6]

[[1] The seven sense-organs (the eyes, ears, nostrils and mouth), that is, the attachment to sense-objects due to them, are so called, because, though congenital, they turn one's vision away from the Self.

[2] With its fivefold function; on it the organs depend. It is also identified with the subtle body.

[3] The vital force is compared to a new-born calf, because it cannot directly contact objects like the organs.

[4] Because it has its seats in particular parts of the head.

[5] That comes of food and drink. It is vigour that keeps the vital force in the body.

[6] Because food maintains the body and helps the subtle body to live in it.]

तमेताः सप्ताक्षितय उपतिष्ठन्ते; तद्या इमा अक्षन् लोहिन्यो राजयस्ताभिरेनं रुद्रोऽन्वायत्तः, अथ या अक्षन्नापस्ताभिः पर्जन्यः, या कनीनका तयादित्यः, यत्कृष्णं

तेनाग्निः, यच्छुक्लं तेनेन्द्रः, अधरयैनं वर्तन्या पृथिव्यन्वायत्ता, द्यौरुत्तरया; नास्यान्नं क्षीयते य एवं वेद ॥२॥

एताः These सप्त seven अक्षितयः decay-preventing gods तम् it उपतिष्ठन्ते worship; तत् in this matter अक्षन् in the eye याः which इमाः these लोहिन्यः red राजयः lines (are) ताभिः through them रुद्रः Rudra एनम् to it अन्वायत्तः is subservient, अथ and अक्षन् in the eye याः which आपः the water (is) ताभिः through the same पर्जन्यः Parjanya (the rain-god), या which कनीनका pupil (is) तया through that आदित्यः the sun, यत् which कृष्णम् dark portion (is) तेन through that अग्निः fire, यत् which शुक्लम् the white portion (is) तेन through that इन्द्रः Indra, अधरया lower वर्तन्या through the eye-lid पृथिवी the earth एनम् it अन्वायत्ता is subservient, उत्तरया through the upper eye-lid द्यौः heaven; यः who एवम् thus वेद knows अस्य his अन्नम् food न not क्षीयते is exhausted.

2. These seven decay-preventing gods worship it: For instance, through these red lines that are in the eye Rudra is subservient to it; through the water that is in the eye Parjanya;[1] through the pupil the sun; through the dark portion fire; through white portion Indra; through the lower eye-lid the earth is subservient to it; and through the upper eye-lid heaven. He who knows thus[2] never gets short of food.

[[1] The vital force is nourished by the food that is produced by rain.

[2] That these seven gods always serve the vital force as its food.]

तदेष श्लोको भवति ।

अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः
तस्मिन्यशो निहितं विश्वरूपम् ।
तस्यासत ऋषयः सप्त तीरे
वागष्टमी ब्रह्मणा संविदाना ।। इति ।

'अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः' इतीदं तच्छिरः, एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नः; 'तस्मिन्यशो निहितं विश्वरूपम्' इति प्राणा वै यशो विश्वरूपम्, प्राणानेतदाह; 'तस्यासत ऋषयः सप्त तीरे' इति प्राणा वा ऋषयः, प्राणानेतदाह; 'वागष्टमी ब्रह्मणा संविदाना' इति वाग्घ्यष्टमी ब्रह्मणा संवित्ते ।। ३ ।।

तत् On this (subject) एषः this श्लोकः Mantra verse भवति there is: अर्वाक्-बिलः with the opening below ऊर्ध्व-बुध्नः bulging above चमसः (there is) a bowl, तस्मिन् in that विश्वरूपम् manifold (cause of) यशः glory, knowledge निहितम् has been placed; तस्य तीरे on its side सप्त seven ऋषयः sages आसते sit, ब्रह्मणा with the mass of words संविदाना associated (with), uttering वाक् the organ of

speech अष्टमी (is) the eighth इति ; 'अर्वाग्बिलः ऊर्ध्वबुध्नः चमसः' इति this (means) इदम् this तत् familiar शिरः head, एषः it (is) हि because अर्वाग्बिलः ऊर्ध्वबुध्नः चमसः ; 'तस्मिन् विश्वरूपं यशः निहितम्' इति in this expression प्राणान् to the organs एतत् thus आह (the Mantra) refers ; प्राणाः the organs वै verily विश्वरूपम् (are) manifold (cause of) यशः glory ; 'तस्य तीरे सप्त ऋषयः आसते' इति प्राणान् एतत् आह ; प्राणाः the organs वै verily ऋषयः (are) the sages ; 'ब्रह्मणा संविदाना वाक् अष्टमी' इति this (means), वाक् the organ of speech अष्टमी (is) the eighth, ब्रह्मणा with the mass of words हि because संवित्ते is associated (with).

3. On this subject there is this Mantra verse: There is a bowl with its opening below and bulging above; in it manifold knowledge has been placed: seven sages sit by its side; and the organ of speech, which utters words, is the eighth. The 'bowl with its opening below and bulging above' is this head (of ours), for it is a bowl with its opening below and bulging above. 'In it manifold knowledge has been placed', refers to the organs, which verily represent manifold knowledge.[1] 'Seven sages sit by its side', refers to the organs, which are verily the sages. 'The organ of speech, which utters words, is the eighth'—

because the organ of speech, the eighth one,[2] utters words.

[[1] Knowledge of sense-objects, which leads to glory, which is the word used in the text. Sense-objects are cognised by the organs.

[2] The tongue, being the organ of both taste and speech, counts as two. Here it is described as the latter, and in the next paragraph as the former.]

इमावेव गोतमभरद्वाजौ, अयमेव गोतमः, अयं भरद्वाजः; इमावेव विश्वामित्रजमदग्नी, अयमेव विश्वामित्रः, अयं जमदग्निः; इमावेव वसिष्ठकश्यपौ, अयमेव वसिष्ठः, अयं कश्यपः; वागेवात्रिः, वाचा ह्यन्नमद्यते, अत्तिर्ह वै नामैतद्यदत्रिरिति; सर्वस्यात्ता भवति, सर्वमस्यान्नं भवति य एवं वेद ॥ ४ ॥ इति द्वितीयं ब्राह्मणम् ॥

इमौ These two (ears) एव indeed गोतम-भरद्वाजौ (are) Gotama and Bharadvāja, अयम् this एव indeed गोतमः (is) Gotama, अयम् this भरद्वाजः (is) Bharadvāja; इमौ these two (eyes) एव indeed विश्वामित्र-जमदग्नी (are) Vis'vāmitra and Jamadagni, अयम् this एव indeed विश्वामित्रः (is) Vis'vāmitra, अयम् this जमदग्निः (is) Jamadagni; इमौ these two (nostrils) एव indeed वसिष्ठ-कश्यपौ Vasiṣṭha and Kas'yapa, अयम् this एव indeed वसिष्ठः (is) Vasiṣṭha, अयम् this कश्यपः (is) Kas'yapa; वाक् the tongue एव indeed अत्रिः (is) Atri, वाचा through the tongue हि for अन्नम् food अद्यते is eaten;

यत् which अत्रिः (is) Atri इति एतत् this अत्तिः (is) Atti ह वै indeed नाम the name ; यः who एवम् thus वेद knows सर्वस्य of all (food) अत्ता the eater भवति (he) becomes, सर्वम् everything अस्य his अन्नम् food भवति becomes.

4. These two (ears) are indeed Gotama and Bharadvāja: this[1] is Gotama, and this Bharadvāja. These two (eyes) are indeed Vis'vāmitra and Jamadagni: this one is Vis'vāmitra, and this one Jamadagni. These two (nostrils) are indeed Vasiṣṭha and Kas'yapa: this one is Vasiṣṭha, and this one Kas'yapa. The tongue[2] is indeed Atri, for through it food is eaten. 'Atri' is only the familiar name 'Atti'.[3] He who knows thus[4] becomes the eater of all food,[5] and everything becomes his food.[6]

[Here are given the names of the sages sitting by the side of the bowl.

[1] Either of the two. So in the other cases.

[2] Which is the seventh organ.

[3] Indirectly referred to.

[4] Knows the true nature of the vital force as also the derivation of the word 'Atri'.

[5] Belonging to the vital force, because of his identification with the latter.

[6] He never becomes anybody's food.]

SECTION THREE

द्वे वाव ब्रह्मणो रूपे—मूर्तं चैवामूर्तं च, मर्त्यं चामृतं च, स्थितं च यच्च, सच्च त्यच्च ॥ १ ॥

ब्रह्मणः Of Brahman द्वे two वाव only रूपे forms (there are)—मूर्तं च gross अमूर्तं subtle च and, मर्त्यं च mortal अमृतं (relatively) immortal च and, स्थितं च limited यत् unlimited च and, सत् च perceptible त्यत् imperceptible च and.

1. Brahman has only two forms[1]—gross and subtle, mortal and immortal, limited and unlimited, perceptible and imperceptible.

[[1] Limiting adjuncts superimposed through ignorance.]

तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्च; एतन्मर्त्यम्, एतत्स्थितम्, एतत्सत्; तस्यैतस्य मूर्तस्य, एतस्य मर्त्यस्य, एतस्य स्थितस्य, एतस्य सत एष रसो य एष तपति, सतो ह्येष रसः ॥ २ ॥

यत् Which वायोः च than air अन्तरिक्षात् than the ether च and अन्यत् (is) other तत् that एतत् (is) this मूर्तम् gross, एतत् it मर्त्यम् (is) mortal, एतत् it स्थितम् (is) limited, एतत् it सत् (is) perceptible; तस्य that above-mentioned एतस्य this मूर्तस्य of gross, एतस्य मर्त्यस्य of this mortal, एतस्य स्थितस्य of this limited, एतस्य सतः of this perceptible (form) रसः the essence एषः (is) this—यः which एषः this

(sun) तपति shines, एष: it हि for सत: of the (above) three elements रस: (is) the essence.

2. The gross form is that which is other than air and the ether.[1] It is mortal, it is limited, and it is perceptible.[2] The essence of that form which is gross, mortal, limited and perceptible is the shining sun,[3] for it is the essence of those three elements.

[[1] That is, earth, water and fire.
[2] These four attributes are interdependent.
[3] The solar orb, not the deity.]

अथामूर्तम्—वायुश्चान्तरिक्षं च; एतदमृतम्, एतद्यत्, एतत्त्यत्; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः, एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, त्यस्य ह्येष रसः—इत्यधिदैवतम् ॥ ३ ॥

अथ Now अमूर्तम् the subtle—वायु: च air अन्तरिक्षम् the ether च and; एतत् it अमृतम् (is) immortal, एतत् it यत् (is) unlimited, एतत् it त्यत् (is) imperceptible; तस्य that, above-mentioned एतस्य this अमूर्तस्य of subtle (form), एतस्य अमृतस्य of this immortal, एतस्य यत: of this unlimited, एतस्य त्यस्य of this imperceptible (form) रस: essence एष: (is) this—य: which एष: this एतस्मिन् मण्डले in this solar orb पुरुष: (is) the principle, एष: this हि because त्यस्य of the (above) two elements रस: (is) the essence; इति अधिदैवतम् this (is) with reference to the deities.

3. Now the subtle form—it is air and the ether. It is immortal, it is unlimited, it is imperceptible.[1] The essence of that form which is subtle, immortal, unlimited and imperceptible is the principle[2] that is in the solar orb, for it is the essence of those two elements. This is with reference to the deities.

[[1] As before, these four attributes are interdependent.
[2] The subtle body of Hiraṇyagarbha, not the sentient being we call by that name. The use of the word Puruṣa (being) is not unusual in such contexts in the S'ruti.]

अथाध्यात्मम्—इदमेव मूर्तं यदन्यत्प्राणाच्च, यश्चाय-मन्तरात्मन्नाकाशः; एतन्मर्त्यम्, एतत्स्थितम्, एतत्सत्; तस्यैतस्य मूर्तस्य, एतस्य मर्त्यस्य, एतस्य स्थितस्य, एतस्य सत एष रसो यच्चक्षुः, सतो ह्येष रसः ॥ ४ ॥

अथ Now अध्यात्मम् with reference to the body: मूर्तम् The gross (form) इदम् (is) this एव verily—यत् which प्राणात् च than the (corporeal) air, यः which (is) च and अयम् this अन्तरात्मन् in the body आकाशः ether (तस्मात् than that) अन्यत् (is) other; यत् which चक्षुः (is) the eye. (Rest as in paragraph 2.)

4. Now with reference to the body: The gross form is verily this—what is other than

(the corporeal) air and the ether that is in the body.[1] It is mortal, it is limited, it is perceptible. The essence of that form which is gross, mortal, limited and perceptible is the eye, for it is the essence of those three elements.

[[1] That is, corporeal earth, water and fire.]

अथामूर्तम्—प्राणश्च यश्चायमन्तरात्मन्नाकाशः; एतदमृतम्, एतद्यत्, एतत्त्यत्; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः, एतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन्पुरुषः, त्यस्य ह्येष रसः ॥ ५ ॥

अथ Now अमूर्तम् the subtle (form)—प्राणः च the (corporeal) air यः which च and अयम् (is) this अन्तरात्मन् in the body आकाशः ether; यः which (is) अयम् this दक्षिणे अक्षन् in the right eye पुरुषः principle. (Rest as in paragraph 3.)

5. Now the subtle form—it is (the corporeal) air and the ether that is in the body. It is immortal, it is unlimited, it is imperceptible. The essence of that form which is subtle, immortal, unlimited, and imperceptible is this principle[1] that is in the right eye, for it is the essence of those two elements (in the body).

[[1] The subtle body.]

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः, यथा पाण्ड्वाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा पुण्डरीकम्, तथा सकृद्विद्युत्तम्; सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेशः—नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति; अथ नामधेयम्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम्॥ ६ ॥
इति तृतीयं ब्राह्मणम् ॥

तस्य ह Of that एतस्य this पुरुषस्य principle रूपम् the form (is as follows): यथा As माहारजनम् dyed with turmeric वासः a cloth (is), यथा as पाण्डु grey आविकम् sheep's wool (is), यथा as इन्द्रगोपः the (deep red) insect called Indragopa (is), यथा as अग्नि-अर्चिः a tongue of fire (is), यथा as पुण्डरीकम् a white lotus (is), यथा as सकृत्-विद्युत्तम् sudden lightening (is); यः who एवम् thus वेद knows अस्य to him सकृत्-विद्युत्ता sudden lightening इव like श्रीः fame ह वै verily भवति comes; अथ now अतः therefore आदेशः the specification (of Brahman)—इति this न not इति this न not; इति this न not इति एतस्मात् than this हि for अन्यत् other परम् better (specification) न not अस्ति there is; अथ now नामधेयम् (its) name—सत्यस्य of truth सत्यम् the Truth इति; प्राणाः the vital force वै verily सत्यम् (is) truth, एषः It तेषाम् of them सत्यम् (is) the Truth.

6. The form of that principle (the subtle body[1]) is as follows: As is a cloth dyed with

turmeric, or grey sheep's wool, or the (deep red) insect called Indragopa, or a tongue of fire, or a white lotus,[2] or a flash of lightning.[3] He who knows thus[4] verily attains fame like a flash of lightning. Now,[5] therefore, the specification (about Brahman): 'Not this, not this.'[6] For there is no other or better specification than this. Now Its sacred name—'the Truth of truth'. The vital force is truth, and It is the Truth of that.

[[1] The typical forms described here, consisting of the impressions of gross and subtle objects, belong only to the subtle body, and not the self.

[2] The colouring of impressions is due either to the objects presented to the mind or to its own tendencies.

[3] This refers to the subtle body of Hiraṇyagarbha. As lightning suddenly illumines all around, so does Hiraṇyagarbha, as he emerges from the Unmanifested, bring to light all things.

[4] Knows the above form of Hiraṇyagarbha's subtle body.

[5] After the nature of truth has been ascertained.

[6] These two negative particles eliminate not only the two limiting adjuncts—the gross and the subtle forms—but also all possible specifications about Brahman, which, having no distinguishing mark whatsoever, is free from all differentiations due to limiting adjuncts.]

SECTION FOUR

मैत्रेयीति होवाच याज्ञवल्क्यः, उद्यास्यन्वा अरेऽहम-स्मात्स्थानादस्मि, हन्त तेऽनया कात्यायन्यान्तं करवा-णीति ॥ १ ॥

याज्ञवल्क्यः Yājñavalkya उवाच ह said, मैत्रेयि O Maitreyī इति, अरे my dear अहम् I अस्मात् स्थानात् from this (householder's) life उद्यास्यत् about to step up वै verily अस्मि am, हन्त well अनया कात्यायन्या with this Kātyāyanī ते (of) your (relationship) अन्तम् an end करवाणि let me make इति.

1. 'Maitreyī', said Yājñavalkya, 'I am about to renounce this life, my dear. Well, let me end your relationship with this Kātyāyanī.'

सा होवाच मैत्रेयी । यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात् कथं तेनामृता स्यामिति; नेति होवाच याज्ञवल्क्यः, यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात्, अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ २ ॥

सा That मैत्रेयी Maitreyī उवाच ह said, भगोः venerable sir यत् if नु indeed वित्तेन with wealth पूर्णा replete इयम् this सर्वा whole पृथिवी earth मे mine स्यात् be, तेन through that कथम् how अमृता immortal स्याम् shall (I) be इति; याज्ञवल्क्यः

Yājñavalkya उवाच ह said, न no इति, यथा as एव just उपकरणवताम् of those having (plenty of) materials जीवितम् (is) the life, तथा so एव exactly ते your जीवितम् life स्यात् will be, वित्तेन through wealth तु but अमृतत्वस्य of immortality आशा prospect न not अस्ति is इति.

2. At this Maitreyī said, 'Even if this whole earth replete with wealth be mine, venerable sir, will it make me immortal?' 'No', said Yājñavalkya, 'your life will be exactly like that of people well provided with materials, but there is no prospect of immortality through wealth.'

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ३ ॥

सा That मैत्रेयी Maitreyī उवाच ह said, येन through which अहम् I अमृता immortal न not स्याम् can be तेन with that अहम् I किम् what कुर्याम् shall do, यद् एव whatever भगवान् your venerable self वेद knows तत् that एव alone मे me ब्रूहि tell इति.

3. Maitreyī replied, 'What shall I do with that through which I cannot be immortal? Tell me, venerable sir, of that alone which you know (to be the means of immortality)'.

स होवाच याज्ञवल्क्यः, प्रिया बतारे नः सती प्रियं भाषसे, एहि, आस्स्व, व्याख्यास्यामि ते, व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४ ॥

सः That याज्ञवल्क्यः Yājñavalkya उवाच ह said, अरे my dear नः to me प्रिया dear बत ah सती having been प्रियम् (what is) dear (to me) भाषसे (you) say ; एहि come, आस्स्व sit down, ते to you व्याख्यास्यामि (I) shall explain, व्याचक्षाणस्य तु मे but while I explain (it) निदिध्यासस्व concentrate (upon it) इति.

4. Yājñavalkya said, 'Ah, you have (always) been dear to me, my beloved, and now you say what is dear to my heart. Come, sit down, I shall explain it to you. But while I explain it, concentrate upon it'.

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे

ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति। न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति। न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति। न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति। न वा अरे सर्वस्य कामाम सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम्॥ ५॥

सः He उवाच ह said, अरे my dear पत्युः of the husband कामाय for the sake (need) पतिः the husband प्रियः dear न not भवति is वै verily, आत्मनः of (the wife's) own self तु but कामाय for the sake पतिः the husband प्रियः dear भवति is. जायायै Of the wife जाया the wife; पुत्राणाम् of sons, पुत्राः sons; वित्तस्य of wealth, वित्तम् wealth; ब्रह्मणः of the Brāhmaṇa, ब्रह्म the Brāhmaṇa; क्षत्रस्य of the Kṣatriya, क्षत्रम् the Kṣatriya; लोकानाम् of the worlds, लोकाः worlds;

देवानाम् of the gods, देवा: gods; भूतानाम् of beings, भूतानि beings; सर्वस्य of all सर्वम् all. (The rest is similar.) अरे My dear मैत्रेयि Maitreyī आत्मा the Self वै verily द्रष्टव्य: should be realised श्रोतव्य: should be heard of मन्तव्य: should be reflected on निदिध्यासितव्य: should be meditated upon; अरे my dear श्रवणेन through hearing मत्या through reflection विज्ञानेन (and) through meditation आत्मन: of the Self वै alone दर्शनेन by the realisation इदम् this सर्वम् all विदितम् (is) known.

5. Yājñavalkya said, 'Verily the husband is dear (to the wife) not for the sake of the husband, my dear, but it is for her own sake that he is dear. Verily the wife is dear (to the husband) not for the sake of the wife, my dear, but it is for his own sake that she is dear. Verily sons are dear (to parents) not for the sake of the sons, my dear, but it is for the sake of the parents themselves that they are dear. Verily wealth is dear not for the sake of wealth, my dear, but it is for one's own sake that it is dear. Verily the Brāhmaṇa is dear not for the sake of the Brāhmaṇa, my dear, but it is for one's own sake that he is dear. Verily the Kṣatriya is dear not for the sake of the Kṣatriya, my dear, but it is for one's own sake that he is dear. Verily worlds

are dear not for the sake of worlds, my dear, but it is for one's own sake that they are dear. Verily the gods are dear not for the sake of the gods, my dear, but it is for one's own sake that they are dear. Verily beings[1] are dear not for the sake of beings, my dear, but it is for one's own sake that they are dear. Verily all[2] is dear not for the sake of all, my dear, but it is for one's own sake that all is dear. The Self, my dear Maitreyī, should verily be realised: should be heard of, reflected on and meditated upon. By the realisation of the Self alone, my dear, through hearing, reflection and meditation, all this is known.

[The whole of this section recurs with minor variations in IV. iv.

In I. iv. 8 it has been said that the Self is dearer than a son etc. Here is an elaboration of that theme, showing that in truth our love for the Self is primary, and that for other objects secondary.

[1] The enumeration is in the order of the pleasurableness of the objects to us, because they must be shunned first.

[2] It includes everything that has been and has not been mentioned.]

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रा-

त्मनो लोकान् वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

ब्रह्म The Brāhmaṇa तम् him परादात् rejects यः who ब्रह्म the Brāhmaṇa आत्मनः from the Self अन्यत्र different वेद knows, परादुः reject. (The rest is similar.) इदम् This ब्रह्म Brāhmaṇa, इदं क्षत्रम् Kṣatriya, इमे these लोकाः worlds, इमे देवाः gods, इमानि these भूतानि beings, इदम् this सर्वम् all यत् (are) that अयम् which (is) this आत्मा Self.

6. 'The Brāhmaṇa rejects him who knows the Brāhmaṇa to be different from the Self. The Kṣatriya rejects him who knows the Kṣatriya to be different from the Self. Worlds reject him who knows worlds to be different from the Self. The gods reject him who knows the gods to be different from the Self. Beings reject him who knows beings to be different from the Self. All rejects him who knows all to be different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings and this all are only the Self.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्-ग्रहणाय, दुन्दुभेस्तु ग्रहणेन—दुन्दुभ्याघातस्य वा—शब्दो गृहीतः ॥ ७ ॥

सः यथा As हन्यमानस्य that is beaten दुन्दुभेः of a drum बाह्यान् शब्दान् particular notes ग्रहणाय to grasp न not शक्नुयात् (one) is able, दुन्दुभेः of the (general note of the) drum तु only दुन्दुभि-आघातस्य of the (general effect of the) strokes on the drum वा or ग्रहणेन by the grasping (knowledge) शब्दः the particular note गृहीतः (is) grasped.

7. 'As one is not able to grasp by themselves the particular notes of a drum that is being beaten, but it is only by grasping the general note of the drum, or the general effect of particular strokes on it, that those notes are grasped;

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नु-याद्ग्रहणाय, शङ्खस्य तु ग्रहणेन—शङ्खध्मस्य वा—शब्दो गृहीतः ॥ ८ ॥

ध्मायमानस्य That is blown शङ्खस्य of the conch, शङ्खस्य of the (general note of the) conch शङ्खध्मस्य of the (general effect of the) blowings on the conch. (The rest is similar.)

8. 'As one is not able to grasp by themselves the particular notes of a conch that is

being blown, but it is only by grasping the general note of the conch, or the general effect of particular blowings on it, that those notes are grasped;

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, वीणायै तु ग्रहणेन—वीणावादस्य वा—शब्दो गृहीतः ॥ ९ ॥

वाद्यमानायै (वाद्यमानायाः) That is played वीणायै (वीणायाः) of the lute, वीणायै of the (general note of the) lute वीणावादस्य of the (general effect of the) playings on the lute. (The rest is similar.)

9. 'As one is not able to grasp by themselves the particular notes of a lute that is being played on, but it is only by grasping the general note of the lute, or the general effect of particular playings on it, that those notes are grasped;

[As the particular notes of a drum, conch or lute have no separate existence from the general note of those instruments, so the particular knowledge of the existing universe in the waking and dream states has no validity of its own apart from the Intelligence (Brahman) which pervades it.]

स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महतो भूतस्य निश्वसितमेतद्यदृग्वेदो यजु-

वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि; अस्यैवैतानि निश्वसितानि ॥ १० ॥

सः यथा As अभ्याहितात् kindled आर्द्र-एध-अग्नेः from a fire with damp fuel पृथक्-धूमाः various kinds of smoke विनिश्चरन्ति proceed, एवं वै even so अरे my dear यत् which ऋग्वेदः *Ṛg-Veda* यजुर्वेदः *Yajur-Veda* सामवेदः *Sāma-Veda* अथर्वाङ्गिरसः *Atharvāṅgirasa* इतिहासः history पुराणम् mythology विद्याः arts उपनिषदः Upaniṣads श्लोकाः Mantra verses सूत्राणि aphorisms अनुव्याख्यानानि elucidations व्याख्यानानि (and) explanations एतत् all this अस्य this महतः limitless भूतस्य of Reality निश्वसितम् (is) the breath ; एतानि they अस्य of It एव alone निश्वसितानि (are) breaths.

10. 'As various kinds of smoke proceed from a fire[1] kindled with damp fuel, even so, my dear (Maitreyī), the *Ṛg-Veda*, *Yajur-Veda*, *Sāma-Veda*, *Atharvāṅgirasa*,[2] history,[3] mythology,[4] arts,[5] Upaniṣads, Mantra verses, aphorisms,[6] elucidations[7] and explanations[8] are the breath[9] (as it were) of this limitless Reality. They are (like) the breath of It alone.

[[1] As before their separation, the smoke, sparks, etc. are nothing but fire, so this differentiated universe is, before its origin, nothing but Brahman.

[2] *The Atharva-Veda.*

[3] Such as the dialogue between the nymph Urvaśī and Purūravas (*Śa. Brā.* XI. iv. iv. 1). All the subsequent items are parts of Brāhmaṇas only.

[4] Such as, 'This universe was in the beginning unmanifested' (*Tai. U.* II. 7).

[5] Which treat of music, dancing, etc. *e.g.*, 'This also is Veda' etc. (*Śa. Brā.* XIII. iv. iii. 10-14).

[6] Pithy statements of Truth, such as, 'One should meditate upon It as only the Supreme Self' (I. iv. 7 *ante*).

[7] Of Mantras or of aphorisms.

[8] Of Mantras, or corroborative statements (Arthavāda).

[9] As breaths come out of a man without any thought or effort, so do the eternally existing Vedas with their various sub-divisions as above issue spontaneously out of Brahman.]

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वैकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां सङ्कल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्,

एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

स: यथा As सर्वासाम् अपाम् of all water समुद्र: the sea एक-अयनम् (is) the one merging place, एवम् similarly सर्वेषाम् all स्पर्शानाम् of touch त्वक् the skin (touch in general), गन्धानाम् of odours नासिके the nostrils (odour in general), रूपाणाम् of savours जिह्वा the tongue (taste in general), रसानाम् of colours चक्षु: the eye (colour in general), शब्दानाम् of sounds श्रोत्रम् the ear (sound in general), सङ्कल्पानाम् of deliberations मनः the mind, विद्यानाम् of knowledge हृदयम् the heart, intellect, कर्मणाम् of activities हस्तौ the hands, आनन्दानाम् of pleasures उपस्थ: the organ of generation, विसर्गाणाम् of excretions पायु: the anus, अध्वनाम् of walking पादौ the feet, वेदानाम् of the Vedas वाक् the organ of speech. (The rest is similar.)

11. 'As[1] the sea is the one merging place of all sorts of water, as the skin is the one merging place of all kinds of touch, as the nostrils[2] are the one merging place of all odours, as the tongue is the one merging place of all savours, as the eye is the one merging place of all colours, as the ear is the one merging place of all sounds, as the mind is the one merging place of all deliberations, as the intellect is the one merging place of all kinds

of knowledge, as the hands are the one merging place of all actions, as the organ of generation is the one merging place of all pleasures, as the anus is the one merging place of all excretions, as the feet are the one merging place of all kinds of walking, as the organ of speech is the one merging place of all Vedas.

[[1] The examples given are illustrative of unification or dissolution. They are meant to show that not only before and at the time of its origin and during its continuance but also at the time of dissolution and after, the universe is nothing but Brahman. Varieties of touch, smell, taste, colour and sound merge in their respective general forms. These in their turn merge in the general deliberation by the mind. The latter again merges in the general determination by the intellect. And this last merges in the Supreme Self, which is absolute Intelligence. Similarly the organs of action together with their objects also merge in the Self through the vital force. Thus, in the absence of all objects and organs, only the Self, the One without a second, remains.

[2] That is, odour in general. Similarly with the other organs.]

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न हास्योद्ग्रहणायेव स्यात्। यतो यतस्त्वाददीत लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-

घन एव। एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

सः यथा As उदके into water प्रास्तः thrown सैन्धव-खिल्यः a lump of salt उदकम् into the water एव only अनुविलीयेत dissolves, अस्य its उद्ग्रहणाय इव for picking up न not ह at all स्यात् (one) is (able), यतः यतः whencesoever तु but आददीत (one) takes लवणम् (it tastes) saline एव only, एवं वै even so अरे my dear अनन्तम् endless अपारम् infinite इदम् this महत् great भूतम् Reality विज्ञानघनः (is) a mass of intelligence एव only. एतेभ्यः भूतेभ्यः On account of these elements समुत्थाय standing out (separately) तानि them एव only अनु after विनश्यति is destroyed, प्रेत्य after attaining (isolation) संज्ञा (particular) consciousness (the separate existence of the self) न not अस्ति there is इति this अरे my dear ब्रवीमि (I) say इति so याज्ञवल्क्यः Yājñavalkya उवाच ह said.

12. 'As a lump of salt thrown into water only dissolves into the water, and none can at all pick it up, but from whichever part one takes the water, it has only a saline taste, even so, my dear, this great, endless, infinite Reality is only homogeneous[1] Intelligence. On account of these elements,[2] (the self) stands out[3] (separately), and as soon as these

are destroyed,[4] (its separate existence) is also destroyed.[5] After attaining (isolation) it has no (particular) consciousness. This is what I say, my dear', so said Yājñavalkya.

[[1] Free from all foreign substances.
[2] Constituting the human body and organs.
[3] Appears as an individualised entity.
[4] By the realisation of Brahman.
[5] As the reflection of the sun is destroyed when the reflecting medium is destroyed.]

सा होवाच मैत्रेयी, अत्रैव मा भगवानमूमुहत्, न प्रेत्य संज्ञास्तीति; स होवाच न वा अरेऽहं मोहं ब्रवीमि, अलं वा अर इदं विज्ञानाय ॥ १३ ॥

सा That मैत्रेयी Maitreyī उवाच ह said, अत्र here एव just भगवान् your reverence मा me अमूमुहत् has confused, (saying), प्रेत्य after attaining (isolation) संज्ञा consciousness न not अस्ति there is इति; सः ह he उवाच said, अरे my dear अहम् I मोहम् anything confusing न not वै of course ब्रवीमि am saying, अरे my dear इदम् this (Reality) वै certainly विज्ञानाय to know अलम् (is) competent.

13. Maitreyī said, 'Just here, venerable sir, you have confused me, saying that after attaining (isolation, the self) has no consciousness'.[1] Yājñavalkya replied, 'Of course I am

not saying anything confusing, my dear. This (great Reality) is certainly competent to know'.[2]

[[1] Maitreyī understood the word 'consciousness' without its implied qualifying epithet 'particular'. Hence she found it difficult to harmonise it with the character of the Self as Pure Intelligence, spoken of by Yājñavalkya.

[2] For It is Knowledge Itself. It has particular consciousness only when It joins Itself to limiting adjuncts—the body and organs—that are the creation of nescience.]

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

यत्र When हि for द्वैतम् duality इव as it were भवति there is तत् then इतरः one इतरम् another, something else जिघ्रति smells, इतरः इतरं पश्यति sees, शृणोति hears, अभिवदति speaks of, मनुते thinks, विजानाति knows; यत्र वै when सर्वम्

everything अस्य of him (the knower) आत्मा the self एव alone अभूत् has become तत् then केन through what कम् what जिघ्रेत् should (one) smell, तत् केन कं पश्येत् should see, शृणुयात् should hear, अभिवदेत् should speak of, मन्वीत should think of, विजानीयात् should know? येन (Being pervaded) by which इदम् this सर्वम् all विजानाति (one) knows तत् that केन through what विजानीयात् should (one) know? अरे My dear विज्ञातारम् the knower केन through what विजानीयात् should (one) know? (The rest is similar.)

14. For when[1] there is[2] duality, as it were,[3] then one smells another,[4] one sees another, one hears another, one speaks of another, one thinks of another, one knows another. When (however) all has become the very self of the knower of Brahman, then what should one smell and through what?[5] What should one see and through what? What should one hear and through what? What should one speak of and through what? What should one think of and through what? What should one know and through what? Through what should one know That[6] because of which all this is known? Through what, my dear, should one know the Knower?[7]

[[1] That is, in the state of ignorance.

[2] In Brahman, the Absolute

[3] There seems to be anything other than the Self.

[4] One entity, separated from the Supreme Self through ignorance—that is, the individual self—smells another entity different from itself.

[5] The words 'what' and 'through what', denoting respectively the object and the instrument, suggest the utter futility, in the state of Realisation, of the other factors of an action as well.

[6] The Immutable Intelligence, the Witness, whose reflection alone makes all phenomenal knowledge possible.

[7] As fire cannot burn itself, so the Self, the Eternal Subject, does not know Itself as an object.]

SECTION FIVE

इयं पृथिवी सर्वेषां भूतानां मधु, अस्यै पृथिव्यै सर्वाणि भूतानि मधु; यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

इयम् This पृथिवी earth सर्वेषां भूतानाम् of all beings मधु (is) honey (effect, helper), सर्वाणि all भूतानि beings अस्यै पृथिव्यै of this earth मधु (are) honey; अस्यां पृथिव्याम् in this earth यः च which (is) अयम् also this तेजोमयः bright

अमृतमयः immortal पुरुषः being, entity यः च अयम् अध्यात्मम् with reference to the body शारीरः associated with the body तेजोमयः अमृतमयः पुरुषः, अयम् this एव indeed सः (is) that यः which (is) अयम् this आत्मा self; इदम् this (Self-knowledge) अमृतम् (is the means of) immortality, इदम् this (substratum of the above four) ब्रह्म (is) Brahman, इदम् this (knowledge of Brahman) सर्वम् (is the means of becoming) all.

1. This earth is honey[1] to all beings, and all beings are honey to this earth. (So with) the bright, immortal being[2] who is in this earth, and, with reference to the body, the bright, immortal being[3] who is associated with the body.[4] These[5] four are only the Self.[6] This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

[[1] Like honey, that is, effect, being the result of their past work. The word also connotes that which is helpful.

[2] The reference is to the subtle body consisting of the organs, mind, etc., which reveals objects and lasts till the realisation of the Self.

[3] The self as identified with the subtle body, or the individual self, in so far as it is associated with the earthy portion of that body.

[4] That is, they too are helpful to all beings, and all beings are helpful to them.

The interaction of these four leads to the conclusion that they spring from a common source, which is Brahman. It alone is real, and everything else is an effect, a mere name.

[5] Referred to in II. iv. 6.]

इमा आपः सर्वेषां भूतानां मधु, आसामपां सर्वाणि भूतानि मधु; यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं रैतसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ २ ॥

इमाः आपः This water, आसाम् अपाम् of this water; आसु अप्सु in this water, रैतसः identified with the seed.*

2. This water is honey to all beings, and all beings are honey to this water. (So with) the bright, immortal being who is in this water, and, with reference to the body, the bright, immortal being who is identified with the seed.[1] These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

* The latter portion of each paragraph up to paragraph 14 is similar to its preceding portion.

[1 Because, in the body, water exists especially in the seed.]

अयमग्निः सर्वेषां भूतानां मधु, अस्याग्नेः सर्वाणि भूतानि मधु, यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ३ ॥

अयम् This अग्निः fire, अस्य अग्नेः of this fire; अस्मिन् अग्नौ in this fire, वाङ्मयः identified with the organ of speech.

3. This fire is honey to all beings, and all beings are honey to this fire. (So with) the bright, immortal being who is in this fire, and, with reference to the body, the bright, immortal being who is identified with the organ[1] of speech. These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

[1 Because fire exists especially in the organ of speech.]

अयं वायुः सर्वेषां भूतानां मधु, अस्य वायोः सर्वाणि भूतानि मधु; यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ४ ॥

अयम् This वायुः air, अस्य वायोः of this air; अस्मिन् वायौ in this air, प्राणः the vital force.

4. This air is honey to all beings, and all beings are honey to this air. (So with) the bright, immortal being[1] who is in this air, and, with reference to the body, the bright, immortal being who is identified with the vital force. These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

[[1] Air and the other elements are called honey, because they furnish materials for the body, while the beings dwelling in them are so called, because they function as the organs.]

अयमादित्यः सर्वेषां भूतानां मधु, अस्यादित्यस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ५ ॥

अयम् This आदित्यः sun, अस्य आदित्यस्य of this sun; अस्मिन् आदित्ये in this sun, चाक्षुषः identified with the eye.

5. This sun is honey to all beings, and all beings are honey to this sun. (So with) the bright, immortal being who is in this sun, and, with reference to the body, the bright, immortal being who is identified with the eye. These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

इमा दिशः सर्वेषां भूतानां मधु, आसां दिशां सर्वाणि भूतानि मधु; यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं श्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ६ ॥

इमाः These दिशः directions, आसां दिशाम् of these directions; आसु दिक्षु in these directions, श्रौत्रः identified with the ear प्रातिश्रुत्कः identified with each occasion of hearing.

6. These directions[1] are honey to all beings, and all beings are honey to these directions. (So with) the bright, immortal being who is in these directions, and, with reference to the body, the bright, immortal

being who is identified with the ear and each occasion of hearing. These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

[[1] Though, in the body, the ear is the counterpart of the directions, yet the being who is identified with each occasion of hearing is mentioned on account of his being especially manifest at that time.]

अयं चन्द्रः सर्वेषां भूतानां मधु, अस्य चन्द्रस्य सर्वाणि भूतानि मधु; यश्चायमस्मिंश्चन्द्रे तेजोमयोऽमृतमयः पुरुषः यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ७ ॥

अयम् This चन्द्रः moon, अस्य चन्द्रस्य of this moon ; अस्मिन् चन्द्रे in this moon, मानसः identified with the mind.

7. This moon is honey to all beings, and all beings are honey to this moon. (So with) the bright, immortal being who is in this moon, and, with reference to the body, the bright, immortal being who is identified with the mind. These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above

four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

इयं विद्युत् सर्वेषां भूतानां मधु, अस्यै विद्युतः सर्वाणि भूतानि मधु; यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ८ ॥

इयम् This विद्युत् lightning, अस्यै विद्युतः of this lightning; अस्यां विद्युति in this lightning, तैजसः identified with light (manifest in the skin).

8. This lightning is honey to all beings, and all beings are honey to this lightning. (So with) the bright, immortal being who is in this lightning, and, with reference to the body, the bright, immortal being who is identified with light (manifest in the skin). These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

अयं स्तनयित्नुः सर्वेषां भूतानां मधु, अस्य स्तनयित्नोः सर्वाणि भूतानि मधु; यश्चायमस्मिन् स्तनयित्नौ

तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शाब्दः सौवर-स्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ९ ॥

अयम् This स्तनयित्नुः thunder-cloud, अस्य स्तनयित्नोः of this thunder-cloud ; अस्मिन् स्तनयित्नौ in this thunder-cloud, शाब्दः identified with sound सौवरः identified with the voice.

9. This thunder-cloud is honey to all beings, and all beings are honey to this thunder-cloud. (So with) the bright, immortal being who is in this thunder-cloud, and, with reference to the body, the bright, immortal being who is identified with sound and the voice. These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

अयमाकाशः सर्वेषां भूतानां मधु, अस्याकाशस्य सर्वाणि भूतानि मधु ; यश्चायमस्मिन्नाकाशे तेजोमयो-ऽमृतमयः पुरुषः, यश्चायमध्यात्मं हृद्याकाशस्तेजोमयोऽमृत-मयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १० ॥

अयम् This आकाश: ether, अस्य आकाशस्य of this ether; अस्मिन् आकाशे in this ether, हृदि in the heart आकाश: identified with the ether.

10. This ether is honey to all beings, and all beings are honey to this ether. (So with) the bright, immortal being who is in this ether, and, with reference to the body, the bright, immortal being who is identified with the ether in the heart. These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

अयं धर्मः सर्वेषां भूतानां मधु, अस्य धर्मस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन् धर्मे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं धार्मस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥११॥

अयम् this धर्म: righteousness, अस्य धर्मस्य of this righteousness; अस्मिन् धर्मे in this righteousness, धार्म: identified with righteousness.

11. This righteousness[1] is honey to all beings, and all beings are honey to this righteousness. (So with) the bright, immortal being

who is identified with this righteousness, and, with reference to the body, the bright, immortal being who is identified with righteousness. These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

[[1] Which, though imperceptible, is inferred from its effects—earth etc., and is also practised by people. In paragraph I. iv. 14, righteousness has been mentioned as identical with truth. But in this and the next paragraph they are separately stated, because righteousness produces its effects invisibly, while truth does so visibly. Both produce effects in a general and a particular form. In its general form, righteousness controls the five elements, and in its particular form, the body and organs. The next sentence refers to the two beings identified with these two forms.]

इदं सत्यं सर्वेषां भूतानां मधु, अस्य सत्यस्य सर्वाणि भूतानि मधु ; यश्चायमस्मिन् सत्ये तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं सात्यस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥१२॥

इदम् This सत्यम् truth, अस्य सत्यस्य of this truth ; अस्मिन् सत्ये in this truth, सात्यः identified with truth.

12. This truth[1] is honey to all beings, and all beings are honey to this truth. (So with) the bright, immortal being who is in this truth, and, with reference to the body, the bright, immortal being who is identified with truth. These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

[[1] Which is righteousness in its visible form as good conduct. Its general form is inherent in the elements, and its particular form in the body and organs.]

इदं मानुषं सर्वेषां भूतानां मधु, अस्य मानुषस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन् मानुषे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं मानुषस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥१३॥

इदम् This मानुषम् human species, अस्य मानुषस्य of this human species; अस्मिन् मानुषे in this human species, मानुषः identified with the human species (in the body).

13. This human[1] species is honey to all beings, and all beings are honey to this human species. (So with) the bright, immortal being

who is in this human species, and, with reference to the body, the bright, immortal being who is identified with the human species.[2] These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

[[1] This is suggestive of the other species also. All beings help one another only as particular species.

[2] The same species can be looked at from the standpoint of the speaker as well as from that of others, thus giving rise to the above twofold division.]

अयमात्मा सर्वेषां भूतानां मधु, अस्यात्मनः सर्वाणि भूतानि मधु; यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषः, यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १४ ॥

अयम् This आत्मा (cosmic) body, अस्य आत्मन: of this (cosmic) body; अस्मिन् आत्मनि in this (cosmic) body, अयम् this च and यः which आत्मा (is) the (individual) self.

14. This (cosmic) body[1] is honey to all beings, and all beings are honey to this (cosmic) body. (So with) the bright, immortal being[2] who is in this (cosmic) body, and the bright,

immortal being who is this (individual) self.[3] These four are only the Self. This (Self-knowledge) is (the means of) immortality. This (substratum of the above four) is Brahman. This (knowledge of Brahman) is (the means of becoming) all.

[[1] The aggregate of all bodies and organs without any distinction. In II. v. 1, only a portion of it, *viz.*, that relating to earth, was referred to as the being associated with the body.

[2] It refers to the cosmic mind, which is the essence of the subtle (II. iii. 3). Since it has no limitation pertaining to the body, there is no mention of it here.

[3] That is, Hiraṇyagarbha, for whom is this aggregate of gross and subtle bodies.]

स वा अयमात्मा सर्वेषां भूतानामधिपतिः, सर्वेषां भूतानां राजा; तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिताः, एवमेवास्मिन्नात्मनि सर्वाणि भूतानि, सर्वे देवाः, सर्वे लोकाः, सर्वे प्राणाः, सर्व एत आत्मानः समर्पिताः ॥ १५ ॥

सः That वै verily अयम् this आत्मा Self (the sage identified with the Supreme Self) सर्वेषां भूतानाम् of all beings अधिपतिः (is) the ruler, सर्वेषां भूतानाम् of all beings राजा (and) the king; तत् यथा just as रथनाभौ च in the nave of a

chariot-wheel रथनेमौ च and in the felloe of a chariot-wheel सर्वे all अराः spokes समर्पिताः (are) fixed, एवम् एव even so सर्वाणि all भूतानि beings, सर्वे all देवाः gods, सर्वे all लोकाः worlds, सर्वे all प्राणाः organs (and) सर्वे all एते these आत्मानः (individual) selves अस्मिन् आत्मनि in this Self समर्पिताः (are) fixed.

15. This same Self[1] is the ruler of all beings and the king of all beings.[2] Just as all spokes are fixed in the nave and the felloe of a chariot-wheel, even so are all beings, all gods, all worlds, all organs and all these (individual) selves fixed in this Self.

[[1] The man of realisation identified with the Supreme Self by shedding all apparent limitations, as stated in II. IV. 12.

[2] That is, a ruling monarch—not a subordinate governor, nor one holding the courtesy title of 'king'.]

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

तद्वां नरा सनये दंस उग्र-
माविष्कृणोमि तन्यतुर्न वृष्टिम् ।
दध्यङ् ह यन्मध्वाथर्वणो वा-
मश्वस्य शीर्ष्णा प्र यदीमुवाच ॥ इति ॥ १६ ॥

इदम् This वै verily तत् (is) that मधु meditation on mutual aids (यत् which) दध्यङ् Dadhyac आथर्वणः versed in the *Atharva-Veda* अश्विभ्याम् to the two As'vins उवाच imparted. ऋषिः The seer तत् that एतत् this (deed) पश्यन् observing अवोचत् said, नरा: O As'vins in human form तन्यतुः a cloud न as (Vedic use) वृष्टिम् (reveals) rain, वाम् of you both सनये for gain तत् that उग्रम् fearful दंसः deed called Daṁsa आविष्कृणोमि (I) will reveal, यत् (and how you acquired that) which मधु (was the meditation on) honey (mutual aids) यत् ईम् (and) which दध्यङ् Dadhyac आथर्वणः versed in the *Atharva-Veda* वाम् to you both अश्वस्य of a horse शीर्ष्णा through the head प्रोवाच ह imparted इति.

16. This is verily that meditation on mutual aids which Dadhyac,[1] versed in the *Atharva-Veda*, imparted to the two As'vins. Observing this deed, the seer said, 'O As'vins in human form, that fearful deed of yours for the sake of gain, called Daṁsa, I will reveal as a cloud does rain, (and how you acquired) that meditation on mutual aids which Dadhyac, versed in the *Atharva-Veda*, imparted to you through a horse's head'.[2]

[[1] The story is given in the *S'atapatha-Brāhmaṇa* as follows: It was a favourite subject to the As'vins. So Dadhyac came to them (and proposed to teach them)

(XIV. I. iv. 13). He said, 'Indra has threatened to cut off my head the moment I teach it to anybody. Hence I am afraid of him. If he does not behead me, then I can teach it to you'. 'We will save you', replied the As'vins. Dadhyac wanted to know how. The As'vins said, 'When you proceed to teach us, we shall behead you and preserve your head in a safe place. Then we shall fix a horse's head on you, through which you will teach us. And when Indra cuts that off, we shall bring back your own head and replace it on you'. Dadhyac agreed. Then everything went smoothly (XIV. I. i. 22-24).

[2] The Mantras occurring in paragraphs 16, 17 and 19 are taken from the *Ṛg-Veda* I. CXVI. 12, I. CXVII. 22 and VI. XLVII. 18 respectively. The seer of the first two was Kakṣīvat.]

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

आथर्वणायाश्विना दधीचे-
ऽश्व्यं शिरः प्रत्यैरयतम् ।
स वां मधु प्रवोचदृतायन्
त्वाष्ट्रं यदस्रावपि कक्ष्यं वाम् ॥ इति ॥ १७ ॥

अश्विना O As'vins आथर्वणाय versed in *Atharva-Veda* दधीचे on Dadhyac अश्व्यम् equine शिर: a head प्रत्यैरयतम् (you) fixed; दस्रौ O destroyers of enemy forces स: he ऋतायन् in fulfilment of his promise त्वाष्ट्रम् relating to the

sun मधु the meditation on mutual aids वाम् to you both प्रवोचत् imparted, अपि (that) also यत् which कक्ष्यम् (was) the secret meditation (relating to the Self) वाम् (he imparted) to you both इति. (Rest as before.)

17. This is verily that meditation on mutual aids which Dadhyac, versed in the *Atharva-Veda*, imparted to the two As'vins. Observing this deed, the seer said, 'O As'vins, you fixed an equine head on (the shoulders of) Dadhyac, who was versed in the *Atharva-Veda*. O destroyers of enemy forces, in fulfilment of his promise he imparted to you the meditation on mutual aids relating to the sun,[1] as also the secret meditation on them (relating to the Self)'.[2]

[[1] The following story occurs in *S'a. Brā.* XIV. I. i. 6-10 as also *Tai. Ā.* V. I. 3-6: Once Viṣṇu, feeling proud of his superiority to the other gods, stood resting his chin on the end of a bow. These gods maliciously got some termites to eat the bow-string, with the result that Viṣṇu's head was struck off. This became the sun. Then the gods asked the As'vins, who were their doctors to restore the head, for Viṣṇu represented sacrifices. To do this the rite called Pravargya was commenced. The, meditation on the above episode, which is a part of the rite, is the meditation on mutual aids relating to the sun.

[2] This will be set forth in the next two paragraphs.]

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः ।
पुरः स पक्षी भूत्वा पुरः पुरुष आविशत् ॥ इति ।

स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः; नैनेन किञ्चनानावृतम्, नैनेन किञ्चनासंवृतम् ॥ १८ ॥

द्विपदः With two feet पुरः cities, bodies चक्रे (He) created, चतुष्पदः with four feet पुरः bodies चक्रे (He) created; सः that पुरुषः Supreme Being पुरः first पक्षी a bird (the subtle body) भूत्वा becoming पुरः the bodies आविशत् entered इति; सः that वै verily अयम् this सर्वासु पूर्षु in all bodies पुरिशयः on account of dwelling in the bodies पुरुषः (is called) Puruṣa; एनेन by him किञ्चन anything अनावृतम् not enveloped न (is) not, एनेन by him किञ्चन anything असंवृतम् not pervaded न (is) not. (Rest as before.)

18. This is verily that meditation on mutual aids which Dadhyac, versed in the *Atharva-Veda*, imparted to the two As'vins. Observing this deed, the seer said, '(The Lord) created bodies[1] with two feet and bodies with four feet.[2] That Supreme Being, first entered the the bodies as the subtle body'.[3] As He dwells in all bodies, He is called Puruṣa. There is

nothing that is not enveloped by Him, nothing that is not pervaded by Him.[4]

[[1] Lit. cities. Human and bird bodies are meant.
[2] That is, animal bodies.
[3] Lit. a bird.
[4] The Supreme Being permeates the universe through and through. Because of this also He is Puruṣa.]

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

रूपं रूपं प्रतिरूपो बभूव
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते
युक्ता ह्यस्य हरयः शता दश ॥ इति ।

अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च ; तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ १९ ॥ इति पञ्चमं ब्राह्मणम् ॥

रूपं रूपम् To each form प्रतिरूप: similar बभूव (He) became, अस्य His तत् that रूपम् form प्रतिचक्षणाय (is) for (His) revelation ; इन्द्र: the Supreme Being मायाभि: through Māyā or false notions पुरुरूप: manifold ईयते is perceived

अस्य to him हि for दश ten शता: hundreds हरय: organs युक्ता: (are) yoked इति ; अयम् He वै verily हरय: (is) the organs, अयम् He (is) वै verily दश ten च and सहस्राणि thousands, बहूनि च numerous अनन्तानि countless च and ; तत् that एतत् this ब्रह्म Brahman अपूर्वम् (is) without antecedent (cause) अनपरम् without consequent (effect) अनन्तरम् without interior अबाह्यम् without exterior, अयम् this सर्व-अनुभू: all-experiencing आत्मा self ब्रह्म (is) Brahman, इति this अनुशासनम् (is) the instruction. (Rest as before.)

19. This is verily that meditation on mutual aids which Dadhyac, versed in the *Atharva-Veda*, imparted to the two As'vins. Observing this deed, the seer said, '(The Supreme Being) assumed the likeness of each form. That form of His is for His revelation.[1] On account of false notions the Supreme Being is perceived as manifold, for to Him are yoked ten organs,[2] nay hundreds[3] of them'. He indeed is the organs ; He indeed is ten and thousands, numerous and countless. That Brahman is without antecedent and without consequent, without interior and without exterior. This self, which experiences everything, is Brahman. This is the instruction (of all Vedānta).

[[1] But for the manifested universe of name and form, which includes the Scriptures, the relation between the

teacher and the disciple, etc., it would be impossible to know the transcendent Brahman.

[2] Called 'Hari', because they draw us away from the Self to sense-objects.

[3] Because there are many individual selves.]

SECTION SIX

अथ वंशः । पौतिमाष्यो गौपवनात्, गौपवनः पौतिमाष्यात्, पौतिमाष्यो गौपवनात्, गौपवनः कौशिकात्, कौशिकः कौण्डिन्यात्, कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः कौशिकाच्च गौतमाच्च, गौतमः ॥ १ ॥

अथ Now **वंश:** the line (of teachers). (Rest as in the translation.)

1. Now the line[1] (of teachers): Pautimāṣya (received this knowledge) from Gaupavana, Gaupavana from (another) Pautimāṣya, (this) Pautimāṣya from (another) Gaupavana, (this) Gaupavana from Kaus'ika, Kaus'ika from Kauṇḍinya, Kauṇḍinya from S'āṇḍilya, S'āṇḍilya from Kaus'ika and Gautama, Gautama—

[[1] It is called *vaṁsa*, because it consists of sections like a bamboo. Here is the succession of teachers of the first four chapters of the last book of the *S'atapatha-Brāhmaṇa*, of which the first two chapters of this

Upaniṣad form the latter half. The names in the nominative case belong to the disciples, and those in the ablative to the teachers.]

आग्निवेश्यात्, आग्निवेश्यः शाण्डिल्याच्चानभिम्लाताच्च, आनभिम्लात आनभिम्लातात्, आनभिम्लात आनभिम्लातात्, आनभिम्लातो गौतमात्, गौतमः सैतवप्राचीनयोग्याभ्याम्, सैतवप्राचीनयोग्यौ पाराशर्यात्, पाराशर्यो भारद्वाजात्, भारद्वाजो भारद्वाजाच्च गौतमाच्च, गौतमो भारद्वाजात्, भारद्वाजः पाराशर्यात्, पाराशर्यो बैजवापायनात्, बैजवापायनः कौशिकायनेः, कौशिकायनिः ॥ २ ॥

(See the translation.)

2. From Āgnives'ya, Āgnives'ya from Sāṇḍilya and Ānabhimlāta, Ānabhimlāta from (another) Ānabhimlāta, (this) Ānabhimlāta from (a third) Ānabhimlāta, (this) Ānabhimlāta from Gautama, Gautama from Saitava and Prācīnayogya, Saitava and Prācīnayogya from Pārās'arya, Pārās'arya from Bhāradvāja, Bhāradvāja from (another) Bhāradvāja and Gautama, Gautama from (another) Bhāradvāja, (this) Bhāradvāja from (another) Pārās'arya, (this) Pārās'arya from Baijavāpāyana, Baijavāpāyana from Kaus'ikāyani, Kaus'ikāyani —

घृतकौशिकात्, घृतकौशिकः पाराशर्यायणात्, पाराशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्, जातूकर्ण्य आसुरायणाच्च यास्काच्च, आसुरायणस्त्रैवणेः, त्रैवणिरौपजन्धनेः, औपजन्धनिरासुरेः, आसुरिर्भारद्वाजात्, भारद्वाज आत्रेयात्, आत्रेयो माण्टेः, माण्टिर्गौतमात्, गौतमो गौतमात्, गौतमो वात्स्यात्, वात्स्यः शाण्डिल्यात्, शाण्डिल्यः कैशोर्यात्काप्यात्, कैशोर्यः काप्यः कुमारहारितात्, कुमारहारितो गालवात्, गालवो विदर्भीकौण्डिन्यात्, विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात्, वत्सनपाद्बाभ्रवः पथः सौभरात्, पन्थाः सौभरोऽयास्यादाङ्गिरसात्, अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात्, विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम्, अश्विनौ दधीच आथर्वणात्, दध्यङ्ङाथर्वणोऽथर्वणो दैवात्, अथर्वा दैवो मृत्योः प्राध्वंसनात्, मृत्युः प्राध्वंसनः प्रध्वंसनात्, प्रध्वंसन एकर्षेः, एकर्षिर्विप्रचित्तेः, विप्रचित्तिर्व्यष्टेः, व्यष्टिः सनारोः, सनारुः सनातनात्, सनातनः सनगात्, सनगः परमेष्ठिनः, परमेष्ठी ब्रह्मणः; ब्रह्म स्वयम्भु, ब्रह्मणे नमः॥
॥ ३ ॥ इति षष्ठं ब्राह्मणम् ॥

सनगः Sanaga परमेष्ठिन: from Parameṣṭhin (Virāj); परमेष्ठी Parameṣṭhin (Virāj) ब्रह्मण: from Brahman

(Hiraṇyagarbha); ब्रह्म (the Supreme) Brahman स्वयम्भु (is) self-born, eternal; ब्रह्मणे to (the Supreme) Brahman नमः salutation. (Rest as in the translation.)

3. From Ghṛtakaus'ika, Ghṛtakaus'ika from Pārās'aryāyaṇa, Pārās'aryāyaṇa from Pārās'arya, Pārās'arya from Jātūkarṇya, Jātūkarṇya from Asurāyaṇa and Yāska, Āsurāyaṇa from Traivaṇi, Traivaṇi from Aupajandhani, Aupajandhani from Āsuri, Āsuri from Bhāradvāja, Bhāradvāja from Ātreya, Ātreya from Māṇṭi, Māṇṭi from Gautama, Gautama from (another) Gautama, (this) Gautama from Vātsya, Vātsya from S'āṇḍilya, S'āṇḍilya from Kais'orya Kāpya, Kais'orya Kāpya from Kumārahārita, Kumārahārita from Gālava, Gālava from Vidarbhīkauṇḍinya, Vidarbhīkauṇḍinya from Vatsanapāt Bābhrava, Vatsanapāt Bābhrava from Pathin Saubhara, Pathin Saubhara from Ayāsya Āṅgirasa, Ayāsya Āṅgirasa from Ābhūti Tvāṣṭra, Ābhūti Tvāṣṭra from Vis'varūpa Tvāṣṭra, Vis'varūpa Tvāṣṭra from the two As'vins, the As'vins from Dadhyac Ātharvaṇa, Dadhyac Ātharvaṇa from Atharvan Daiva, Atharvan Daiva from Mṛtyu Prādhvaṁsana, Mṛtyu Prādhvaṁsana from Pradhvaṁsana, Pradhvaṁsana from Ekarṣi, Ekarṣi

from Vipracitti, Vipracitti from Vyaṣṭi, Vyaṣṭi from Sanāru, Sanāru from Sanātana, Sanātana from Sanaga, Sanaga from Parameṣṭhin (Virāj), Parameṣṭhin from Brahman (Hiraṇya-garbha).[1] Brahman[2] is eternal. Salutation to Brahman.

[[1] Beyond him there was no teacher, for the Vedas, which are but another form of the Supreme Brahman, were spontaneously revealed through Its grace in his mind.

[2] The Supreme Brahman.]

CHAPTER THREE

SECTION ONE

ॐ। जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे; तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुः; तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव, कः स्विदेषां ब्राह्मणानामनूचानतम इति; स ह गवां सहस्रमवरुरोध; दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥ १ ॥

ॐ Om. जनकः Janaka वैदेहः Emperor of Videha ह so goes the story बहु-दक्षिणेन attended with a profusion of gifts यज्ञेन through a sacrifice ईजे sacrificed; तत्र ह there कुरुपञ्चालानाम् of Kuru and Pañcāla ब्राह्मणाः Brāhmaṇas अभिसमेताः assembled बभूवुः were; तस्य ह that जनकस्य वैदेहस्य of Janaka, the Emperor of Videha विजिज्ञासा the desire to know बभूव arose, एषां ब्राह्मणानाम् among these Brāhmaṇas कः स्वित् which one अनूचानतमः (is) most learned इति; सः ह he गवाम् of cows सहस्रम् a thousand अवरुरोध confined; एकैकस्याः of each (cow) शृङ्गयोः on the horns दश दश ten पादाः Pādas (of gold) आबद्धाः attached बभूवुः were.

1. Om. Janaka, Emperor of Videha, performed a sacrifice in which there was a profusion of gifts. Brāhmaṇas from Kuru and Pañcāla were assembled there. A desire arose in the mind of Emperor Janaka of Videha to know who was the most learned among those Brāhmaṇas. He had a thousand cows confined (in a place), and on the horns of each cow was attached gold weighing ten Pādas.[1]

[The preceding chapter consisted mainly of scriptural testimony, whereas this one mainly draws upon reasoning. When both are combined, the oneness of the Self can be easily set forth.

[1] A Pāda is a quarter of a Pala, or about one-third of an ounce.]

तान्होवाच, ब्राह्मणा भगवन्तः, यो वो ब्रह्मिष्ठः स एता गा उदजतामिति । ते ह ब्राह्मणा न दधृषुः; अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाच, एताः सोम्योदज सामश्रवा३ इति; ता होदाचकार; ते ह ब्राह्मणाश्चुक्रुधुः, कथं नो ब्रह्मिष्ठो ब्रुवीतेति; अथ ह जनकस्य वैदेहस्य होताश्वलो बभूव; स हैनं पप्रच्छ, त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी३ इति; स होवाच, नमो वयं

ब्रह्मिष्ठाय कुर्मः, गोकामा एव वयं स्म इति ; तं ह तत एव प्रष्टुं दध्रे होताश्वलः ॥ २ ॥

तान् To them उवाच ह (he) said, भगवन्तः venerable ब्राह्मणाः O Brāhmaṇas यः who वाम् amongst you ब्रह्मिष्ठः (is) the greastest Vedic scholar सः he एताः these गाः cows उदजताम् conduct (home) इति. ते ह Those ब्राह्मणाः Brāhmaṇas न not दधृषुः dared ; अथ ह then याज्ञवल्क्यः Yājñavalkya स्वम् एव his own ब्रह्मचारिणम् to pupil उवाच said, सोम्य gentle, dear सामश्रवा३ Sāmas'ravas एताः these (cows) उदज conduct (home) इति ; ताः them उदाचकार ह (he) conducted ; ते ह those ब्राह्मणाः Brāhmaṇas चुक्रुधुः were angry (thinking), कथम् how नः amongst us ब्रह्मिष्ठः '(I am) the greatest Vedic scholar' ब्रुवीत can (he) assert इति ; जनकस्य of Janaka वैदेहस्य Emperor of Videha होता an invoking priest अश्वलः (named) As'vala बभूव there was ; अथ ह now सः he एनम् him (Yājñavalkya) पप्रच्छ ह asked, याज्ञवल्क्य Yājñavalkya त्वं नु you खलु indeed नः amongst us ब्रह्मिष्ठः the greatest Vedic scholar असी३ (असि) are इति ; सः ह he उवाच said, वयम् we ब्रह्मिष्ठाय to the greatest Vedic scholar नमः कुर्मः make salutations, वयम् we गोकामाः desirous of the cows एव only स्म are इति ; ततः एव ह thereupon होता the invoking priest अश्वलः As'vala तम् him प्रष्टुम् to question दध्रे resolved.

2. He said to them, 'Venerable Brāhmaṇas, let him who is the greatest Vedic scholar

amongst you drive these cows (home)'. The Brāhmaṇas did not dare. Then Yājñavalkya said to his own pupil, 'Sāmas'ravas, drive these cows (home), my son'. He drove them. The Brāhmaṇas were angry, thinking, 'How can he assert that he is the greatest Vedic scholar amongst us?' Janaka, Emperor of Videha, had an invoking priest[1] named As'vala. He now asked Yājñavalkya, 'Yājña-valkya, are you indeed the greatest Vedic scholar amongst us?' The other replied, 'I salute the greatest Vedic scholar, I only wish to have the cows'. Thereupon the invoking priest As'vala resolved to question him.

[[1] One who invokes the deities in a sacrifice, uttering hymns from the *Ṛg-Veda*.]

याज्ञवल्क्येति होवाच, यदिदं सर्वं मृत्युनाप्तम्, सर्वं मृत्युनाभिपन्नम्, केन यजमानो मृत्योराप्तिमतिमुच्यत इति; होत्रर्त्विजाग्निना वाचा; वाग्वै यज्ञस्य होता, तद्येयं वाक् सोऽयमग्निः, स होता, स मुक्तिः, सातिमुक्तिः ॥ ३ ॥

याज्ञवल्क्य O Yājñavalkya इति उवाच ह (As'vala) said, यत् since इदम् this सर्वम् all (accessories of this sacrifice) मृत्युना by death (ritual performed with attachment) आप्तम् (is) caught, सर्वम् all मृत्युना by death अभिपन्नम् over-powered, यजमानः the sacrificer केन through what मृत्योः

of death आप्तिम् reach अतिमुच्यते transcends इति; होत्रा ऋत्विजा through the priest called Hotṛ (the invoking priest) वाचा (and) through the organ of speech—अग्निना through (*i.e.*, looked upon as) fire; वाक् the organ of speech वै indeed यज्ञस्य of the sacrifice (*i.e.*, sacrificer) होता (is) the invoking priest; तत् now या which इयम् this वाक् (is) speech सः that (is) अयम् this अग्निः fire, सः that (fire) होता (is) the invoking priest, सः that (fire) मुक्तिः (is) liberation, सा that (liberation) अतिमुक्तिः (is) transcendence.

3. 'Yājñavalkya', said (he), 'since all this[1] is caught by death[2] and overpowered by it, through what does the sacrificer[3] transcend the reach of death?' 'Through the invoking priest (Hotṛ) and the organ of speech—looked upon as fire. The sacrificer's organ of speech is indeed the invoking priest. Now this organ of speech of the sacrificer is this fire.[4] Fire is the invoking priest.[5] That fire is (the means of) liberation,[6] and liberation is transcendence.'

[In chapter I, section III it has been briefly stated that rites combined with meditation help one to transcend death. And identity with the vital force in the mouth has been mentioned as the means. In this section certain particulars are given about that meditation.

[1] The accessories of this sacrifice, such as the priests and the fire.

[2] Ritual performed with our natural attachment.

[3] The word in the text is 'sacrifice', but it means the sacrificer, for *S'a. Brā.* XIV. II. ii. 24 says, 'The sacrifice is the sacrificer'.

[4] See I. III. 12.

[5] *S'a. Brā.* VI. IV. ii. 6 says, 'Fire is the invoking priest'.

[6] If the sacrificer meditates upon his organ of speech and the invoking priest as the deity fire, their cosmic counterpart, he is liberated from the above-mentioned death.]

याज्ञवल्क्येति होवाच, यदिदं सर्वमहोरात्राभ्यामाप्तम्, सर्वमहोरात्राभ्यामभिपन्नम्, केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इति; अध्वर्युणर्त्विजा चक्षुषादित्येन; चक्षुर्वै यज्ञस्याध्वर्युः, तद्यदिदं चक्षुः सोऽसावादित्यः, सोऽध्वर्युः, स मुक्तिः, सातिमुक्तिः ॥ ४ ॥

अहोरात्राभ्याम् By day and night, अहोरात्रयोः of day and night; अध्वर्युणा ऋत्विजा through the priest called Adhvaryu चक्षुषा (and) through the eye—आदित्येन through the sun; चक्षुः the eye अध्वर्युः (is) the Adhvaryu, इदम् this चक्षुः eye, असौ that आदित्यः sun. (Rest as before.)

4. 'Yājñavalkya', said (he), 'since all this is caught by day and night, and overpowered by them, through what does the sacrificer transcend the reach of day and night?'

'Through the priest called Adhvaryu[1] and the eye—looked upon as the sun. The eye of the sacrificer is indeed the Adhvaryu. Now this eye of the sacrificer is that sun.[2] The sun is the Adhvaryu. That sun[3] is (the means of) liberation, and liberation is transcendence.'[4]

[Time causes changes in the accessories on which rituals depend. It has two forms, one consisting of days, nights, etc., and the other of lunar days etc. Transcendence of the former is first indicated.

[1] Who keeps ready the accessories of a sacrifice and offers oblations reciting Mantras from the *Yajur-Veda*.

[2] See I. iii. 14.

[3] That is, meditation on his eye and the Adhvaryu as the Sun liberates the sacrificer.

[4] Because there is no day or night for one who is identified with the sun.]

याज्ञवल्क्येति होवाच, यदिदं सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तम्, सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नम्, केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इति; उद्गात्रर्त्विजा वायुना प्राणेन; प्राणो वै यज्ञस्योद्गाता; तद्योऽयं प्राणः स वायुः, स उद्गाता, स मुक्तिः, सातिमुक्तिः ॥५॥

पूर्वपक्ष-अपरपक्षाभ्याम् By the bright and dark halves of the month, पूर्वपक्ष-अपरपक्षयोः of the bright and dark halves of the month; उद्गात्रा ऋत्विजा through the priest called

Udgātṛ प्राणेन (and) through the vital force—वायुना through Vāyu: प्राण: the vital force, उद्गाता the Udgātṛ. (Rest as before.)

5. 'Yājñavalkya', said (Aśvala), 'since all this is caught by the bright and dark halves of the month, and overpowered by them, through what does the sacrificer transcend the reach of these?' 'Through the chanting priest (Udgātṛ)[1] and the vital force—looked upon as air. The vital force of the sacrificer is indeed the chanting priest.[2] Now this vital force of the sacrificer is Vāyu (cosmic vital force),[3] and Vāyu is the chanting priest. That Vāyu is (the means of) liberation, and liberation is transcendence.'[4]

[[1] The priest who chants Sāmans.

[2] As we know from I. iii. 24.

[3] See the note on I. v. 22.

[4] Here transcendence of time represented by lunar days etc. is indicated. Lunar days fluctuate according to the moon. Therefore identity with the moon takes one beyond the bright and dark halves of the month. Now in I. v. 13 we have seen that the moon is 'the luminous organ' of the vital force. So the vital force, Vāyu and the moon are identical. It is for this reason that the Mādhyandina recension reads 'the moon' instead of Vāyu. Moreover, the changes of the moon are caused

by Vāyu. So it goes without saying that the sacrificer who is identified with Vāyu by meditating on the chanting priest and his own vital force as that, will transcend the bright and dark halves of the month.]

याज्ञवल्क्येति होवाच, यदिदमन्तरिक्षमनारम्बणमिव, केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति; ब्रह्मणर्त्विजा मनसा चन्द्रेण; मनो वै यज्ञस्य ब्रह्मा; तद्यदिदं मनः सोऽसौ चन्द्रः, स ब्रह्मा, स मुक्तिः, सातिमुक्तिः —इत्यतिमोक्षाः; अथ सम्पदः ॥ ६ ॥

यत् Since इदम् this अन्तरिक्षम् sky अनारम्बणम् (is) without a support इव as it were, केन आक्रमेण through what prop यजमानः the sacrificer स्वर्गम् heaven लोकम् (as) result आक्रमते attains इति; ब्रह्मणा ऋत्विजा through the priest called Brahman मनसा (and) through the mind—चन्द्रेण through the moon; मनः the mind, ब्रह्मा Brahman (the superintending priest); असौ that चन्द्रः moon, इति the above अतिमोक्षाः (are) the ways of transcendence; अथ now सम्पदः meditations based on similarity. (Rest as before.)

6. 'Yājñavalkya', said (he), 'since the sky is, as it were,[1] without a support, through what prop does the sacrificer attain heaven as a result?' 'Through the superintending priest (Brahman) and the mind—looked upon as the Moon. The mind of the sacrificer is indeed

the superintending priest. Now this mind of the sacrificer is that moon.[2] The moon is the superintending priest. That moon is (the means of) liberation, and liberation is transcendence.' The above are the ways of transcendence. Now (come) meditations based on similarity.[3]

[[1] This suggests that there *is* a substratum, but it is not known.

[2] See I. III. 16.

[3] These are meditations, owing to some point of similarity, on a rite with humble results like the Agnihotra, as a rite with great results like the horse-sacrifice; or they are meditations on some item of the humble rite as those very results. Such meditations bring on those great results.]

याज्ञवल्क्येति होवाच, कतिभिरयमद्यर्ग्भिर्होतास्मिन्यज्ञे करिष्यतीति; तिसृभिरिति; कतमास्तास्तिस्र इति; पुरोनुवाक्या च याज्या च शस्यैव तृतीया; किं ताभिर्जयतीति; यत्किञ्चेदं प्राणभृदिति ॥ ७ ॥

याज्ञवल्क्य O Yājñavalkya इति उवाच ह said (As'vala), अयम् this होता invoking priest अद्य today अस्मिन् यज्ञे in this sacrifice कतिभिः ऋग्भिः with how many (classes of) Ṛces करिष्यति will do (his function) इति; तिसृभिः with three classes इति; कतमाः which (are) ताः those तिस्रः three

इति; पुरोनुवाक्या च the preparatory, याज्या the oblational च and शस्या the laudatory एव alone तृतीया (is) the third; ताभिः through them किम् what जयति does (he) win इति; इदं यत् किं च all this that प्राणभृत् has life इति.

7. 'Yājñavalkya', said (As'vala), 'with how many classes of Ṛc will the invoking priest do (his function) in this sacrifice today?' 'With three classes.' 'Which are those three?' 'The preparatory, the oblational[1] and, third, the laudatory hymns.' 'What does he win through them?' 'All this that has life.'[2]

[[1] Chanted at the time of offering the oblation.

[2] In the three worlds, because of the similarity in number. The living animals stand for those worlds themselves.]

याज्ञवल्क्येति होवाच, कत्ययमद्याध्वर्युरस्मिन्यज्ञ आहुतीर्होष्यतीति; तिस्र इति; कतमास्तास्तिस्र इति; या हुता उज्ज्वलन्ति, या हुता अतिनेदन्ते, या हुता अधिशेरते; किं ताभिर्जयतीति; या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति, दीप्यत इव हि देवलोकः; या हुता अतिनेदन्ते पितृलोकमेव ताभिर्जयति, अतीव हि पितृलोकः; या हुता अधिशेरते मनुष्यलोकमेव ताभिर्जयति, अध इव हि मनुष्यलोकः ॥ ८ ॥

याज्ञवल्क्य O Yājñavalkya इति उवाच ह said (As'vala), अयम् this अध्वर्युः priest called Adhvaryu अद्य today अस्मिन् यज्ञे in this sacrifice कति how many आहुतीः (kinds of) oblations होष्यति will offer इति ; तिस्रः three इति ; कतमाः which (are) ताः those तिस्रः three इति ; याः (those) which हुताः when offered उज्ज्वलन्ति flare up, याः हुताः अतिनेदन्ते make a loud noise, याः हुताः अतिशेरते go down ; ताभिः through those किम् what जयति does (he) win इति ; याः हुताः उज्ज्वलन्ति ताभिः through those देवलोकम् the world of the gods एव verily जयति (he) wins, देवलोकः हि for the world of the gods दीप्यते shines इव as it were ; याः हुताः अतिनेदन्ते ताभिः पितृलोकम् the world of the manes एव verily जयति he wins, पितृलोकः the world of the manes हि for अति (is) too (noisy) इव as it were ; याः हुताः अतिशेरते ताभिः मनुष्यलोकम् the world of men एव verily जयति (he) wins, मनुष्यलोकः the world of men हि for अधः (is) lower इव (here) indeed.

8. 'Yājñavalkya', said (he), 'how many kinds of oblation will this priest called Adhvaryu offer in this sacrifice today?' 'Three.' 'Which are those three?' 'Those that flare up when offered, those that make a loud noise at the time of offering, and those that go down on being offered.' 'What does he win through them?' 'Through those that flare up when offered, he verily wins the world

of the gods, for that world looks like shining.[1] Through those that make a loud noise when offered, he verily wins the world of the manes, for that world seems to be too noisy.[2] And through those that go down (to the earth) he verily wins the world of men, for this world is indeed lower.'

[[1] At the time of offering, the Adhvaryu should meditate on the different articles of offering as the particular worlds to be won through them, according to their points of similarity mentioned here. Thus he should meditate on wood, melted butter, etc. as heaven, on meat etc. as the world of the manes, and on milk, Soma juice, etc. as this world. As a result of such meditation he will win those worlds.

[2] In the world of the manes there is the city of Yama (Death), where people are punished with great torture by him and howl in agony.]

याज्ञवल्क्येति होवाच, कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायतीति ; एकयेति ; कतमा सैकेति ; मन एवेति, अनन्तं वै मनः, अनन्ता विश्वे देवाः, अनन्तमेव स तेन लोकं जयति ॥ ९ ॥

याज्ञवल्क्य इति उवाच ह, अयम् This ब्रह्मा superintending priest कतिभिः देवताभिः through how many gods अद्य today यज्ञम् the sacrifice दक्षिणतः on the right गोपायति protects

इति; एकया through one इति; कतमा which (is) सा that एका one इति; मनः the mind एव alone इति, मनः the mind अनन्तम् (is) infinite वै verily, विश्वे देवाः the Vis'vadevas अनन्ताः (are) infinite, तेन by that (meditation) सः he अनन्तम् infinite लोकम् world एव verily जयति wins.

9. 'Yājñavalkya', said (As'vala), 'through how many gods[1] does this superintending priest protect the sacrifice (sitting) on the right today?' 'Through one.' 'Which is that god?' 'The mind[2] alone. The mind is verily infinite, and infinite are the Vis'vadevas. Through that meditation he verily wins an infinite world.'

[[1] The plural form is used in conformity with the previous questions, or for misleading the opponent.

[2] *Chā. U.* IV. XVI. 1-2 reads, 'The mind and speech are the two ways of a sacrifice. Of these, the superintending priest purifies one (speech) through the mind'.]

याज्ञवल्क्येति होवाच, कत्ययमद्योद्गातास्मिन्यज्ञे स्तोत्रियाः स्तोष्यतीति; तिस्र इति; कतमास्तास्तिस्र इति; पुरोनुवाक्या च याज्या च शस्यैव तृतीया; कतमास्ता या अध्यात्ममिति; प्राण एव पुरोनुवाक्या, अपानो याज्या, व्यानः शस्या; किं ताभिर्जयतीति; पृथिवीलोकमेव पुरोनुवाक्यया जयति, अन्तरिक्षलोकं याज्यया,

द्युलोकं शस्यया; ततो ह होताश्वल उपरराम ॥ १० ॥
इति प्रथमं ब्राह्मणम् ॥

अयम् This उद्गाता the chanting priest अद्य अस्मिन् यज्ञे कति of how many kinds स्तोत्रिया: collections of Ṛces that can be chanted स्तोष्यति will use as hymns इति; तिस्र: three kinds इति; कतमा: which (are) ता: those या: that अध्यात्मम् (are) with reference to the body इति; प्राण: the Prāṇa एव indeed पुरोनुवाक्या, अपान: the Apāna याज्या, व्यान: the Vyāna शस्या (rest as in paragraph 7); पुरोनुवाक्यया through the preparatory (collection of hymns) पृथिवीलोकम् the earth as result एव indeed जयति (he) wins, याज्यया through the oblational अन्तरिक्षलोकम् the sky as result, शस्यया through the laudatory द्युलोकम् heaven as result; तत: ह thereupon होता the invoking priest अश्वल: As'vala उपरराम kept quiet.

10. 'Yājñavalkya', said (As'vala), 'how many kinds of Ṛc collections will the chanting priest use as hymns in this sacrifice today?' 'Three.' 'Which are those three?' 'The preparatory, the oblational and, third, the laudatory collections.' 'Which are those that have reference to the body?' 'The Prāṇa is the preparatory,[1] the Apāna the oblational,[2] and the Vyāna the laudatory collection'.[3] 'What does he win through them?' 'Through the preparatory collection he wins as a result

the earth, through the oblational one the sky, and through the laudatory one heaven.' Thereupon the invoking priest As'vala kept quiet.

[[1] These two should be meditated upon as the earth (Pṛthivī), because all three begin with the letter P and come first in their group.

[2] One should look upon these two as the sky, because all three come second.

[3] The Vyāna and the laudatory collection of hymns should be meditated upon as heaven, because these hymns are recited with the help of the Vyāna (*Chā. U.* I. III. 4), and both the Vyāna and heaven come at the end of their group. For the different functions of these vital forces see notes 5-9 on I. v. 3.]

SECTION TWO

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ ; याज्ञवल्क्येति होवाच, कति ग्रहाः, कत्यतिग्रहा इति । अष्टौ ग्रहाः, अष्टावतिग्रहा इति ; ये तेऽष्टौ ग्रहाः, अष्टावतिग्रहाः, कतमे त इति ॥ १ ॥

अथ ह Then जारत्कारव: of the line of Jaratkāru आर्तभागः Ārtabhāga, son of Ṛtabhāga एनम् him पप्रच्छ asked; याज्ञवल्क्य O Yājñavalkya इति उवाच ह said (he), कति how

many ग्रहाः Grahas (organs) कति how many अतिग्रहाः Atigrahas (objects) (are there) इति. अष्टौ Eight ग्रहाः organs, अष्टौ eight अतिग्रहाः objects इति; ते those ये which (are) अष्टौ eight ग्रहाः organs अष्टौ eight अतिग्रहाः objects, कतमे which (are) ते they इति.

1. Then Ārtabhāga, of the line of Jaratkāru, asked him. 'Yājñavalkya', said (he), 'how many organs (Grahas[1]) are there, and how many objects (Atigrahas)?' 'There are eight organs and eight objects.' 'Which are those eight organs and eight objects?'

[Transcendence of death as time and rites has been explained in the previous section. Now the nature of death is being set forth. It consists of the organs and their objects, to which we are attached owing to our ignorance, and which are in every respect limited. They cover the whole range of relative existence consisting of ends and means, and it is by rising above them that one can attain liberation.

[1] 'Graha' literally means that which apprehends, hence an organ; and 'Atigraha', something greater than that, that is, an object—because it determines the apprehension.]

प्राणो वै ग्रहः, सोऽपानेनातिग्राहेण गृहीतः, अपानेन हि गन्धाञ्जिघ्रति ॥ २ ॥

प्राणः The nose वै verily ग्रहः (is) an organ, सः it अपानेन through the Apāna, odour अतिग्राहेण as its object गृहीतः

(is) dominated, अपानेन through the Apāna (the air breathed in) हि because गन्धान् odours जिघ्रति (one) smells.

2. 'The nose is verily an organ. It is dominated by its object, odour,[1] because one smells odours through the air that is breathed in.

[[1] Here called Apāna, because of its association with the incoming breath that brings odours in.]

वाग्वै ग्रहः, स नाम्नातिग्राहेण गृहीतः, वाचा हि नामान्यभिवदति ॥ ३ ॥

वाक् The organ of speech, नाम्ना by the name, वाचा through the organ of speech नामानि names अभिवदति pronounces. (Rest as before.)

3. 'The organ of speech is verily an organ. It is dominated by its object, name,[1] because one pronounces names through the organ of speech.

[[1] What is to be expressed.]

जिह्वा वै ग्रहः, स रसेनातिग्राहेण गृहीतः, जिह्वया हि रसान्विजानाति ॥ ४ ॥

जिह्वा The tongue, रसेन by taste, जिह्वया through the tongue रसान् tastes विजानाति (one) perceives. (Rest as before.)

4. 'The tongue is verily an organ. It is dominated by its object, taste, because one perceives tastes through the tongue.

चक्षुर्वै ग्रहः, स रूपेणातिग्राहेण गृहीतः, चक्षुषा हि रूपाणि पश्यति ॥ ५ ॥

चक्षुः The eye, रूपेण by colour, चक्षुषा through the eye रूपाणि colours पश्यति (one) sees. (Rest as before.)

5. 'The eye is verily an organ. It is dominated by its object, colour, because one sees colours through the eye.

श्रोत्रं वै ग्रहः, स शब्देनातिग्राहेण गृहीतः, श्रोत्रेण हि शब्दाञ्शृणोति ॥ ६ ॥

श्रोत्रम् The ear, शब्देन by sound, श्रोत्रेण through the ear शब्दान् the sounds शृणोति (one) hears. (Rest as before.)

6. 'The ear is verily an organ. It is dominated by its object, sound, because one hears sounds through the ear.

मनो वै ग्रहः, स कामेनातिग्राहेण गृहीतः, मनसा हि कामान्कामयते ॥ ७ ॥

मनः The mind, कामेन by a covetable thing, मनसा through the mind कामान् covetable things कामयते (one) desires. (Rest as before.)

7. 'The mind is verily an organ. It is dominated by its object, a covetable thing, because one desires covetable things through the mind.

हस्तौ वै ग्रहः, स कर्मणातिग्राहेण गृहीतः, हस्ताभ्यां हि कर्म करोति ॥ ८ ॥

हस्तौ The hands, कर्मणा by work, हस्ताभ्याम् by the hands कर्म work करोति (one) does. (Rest as before.)

8. 'The hands are verily an organ. They are dominated by their object, work, because one does work through the hands.

त्वग्वै ग्रहः, स स्पर्शेनातिग्राहेण गृहीतः, त्वचा हि स्पर्शान्वेदयते—इत्येतेऽष्टौ ग्रहाः, अष्टावतिग्रहाः ॥ ९ ॥

त्वक् The skin, स्पर्शेन by touch, त्वचा by the skin स्पर्शान् touches वेदयते (one) perceives; इति एते these अष्टौ eight ग्रहाः (are) the organs, अष्टौ (and) eight अतिग्रहाः objects.

9. 'The skin is verily an organ. It is dominated by its object, touch, because one perceives touches through the skin. These are the eight organs and eight objects.'

याज्ञवल्क्येति होवाच, यदिदं सर्वं मृत्योरन्नम्, का स्वित्सा देवता यस्या मृत्युरन्नमिति; अग्निर्वै मृत्युः, सोऽपामन्नम्, अप पुनर्मृत्युं जयति ॥ १० ॥

याज्ञवल्क्य Yājñavalkya इति उवाच ह said (Ārtabhāga), यत् since इदम् this (universe) सर्वम् all मृत्यो: of death अन्नम् (is) the food, का स्वित् who (may be) सा that देवता deity यस्या: whose अन्नम् food मृत्यु: (is) death इति; अग्नि: fire वै verily मृत्यु: (is) death, स: it अपाम् of water अन्नम् (is) the food, पुन:-मृत्युम् further death अपजयति (he) overcomes.

10. 'Yājñavalkya', said (Ārtabhāga), since all this is the food of death, who may that deity be whose food is death?'[1] 'Fire verily is death; (but) it is the food of water.[2] (One who knows thus)[3] overcomes further death.'[4]

[[1] If there is none, then there will be no deliverance from the bondage of the organs and objects.

[2] Yājñavalkya answered the question indirectly by a hint. He said in effect, 'There *is* a destroyer of death (*Kaṭha. U.* I. II. 25). Look at fire. It destroys everything, but it is destroyed by water. Similarly the organs and objects are destroyed on the realisation of the identity of the self and Brahman'.

[3] Who knows the destroyer of death in the above way.

[4] See note 7 on I. II. 2.]

याज्ञवल्क्येति होवाच, यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः क्रामन्त्याहो३ नेति; नेति होवाच याज्ञवल्क्यः, अत्रैव समवनीयन्ते, स उच्छ्वयति, आध्मायति, आध्मातो मृतः शेते ॥ ११ ॥

याज्ञवल्क्य इति उवाच ह, यत्र When अयम् this पुरुषः man (liberated through Self-knowledge) म्रियते dies अस्मात् from him प्राणाः the organs उत्क्रामन्ति depart आहो or न not इति; न no इति उवाच ह said याज्ञवल्क्यः Yājñavalkya, अत्र in him एव alone समवनीयन्ते (they) dissolve, सः it (the body) उच्छ्वयति swells, आध्मायति is bloated (by air), आध्मातः (being) bloated मृतः dead, motionless शेते lies.

11. 'Yājñavalkya', said (he), 'when this (liberated) man dies, do his organs[1] depart from him or not?' 'No', said Yājnavalkya, 'they dissolve in him alone.[2] (Only) the body swells, is bloated and lies motionless in that condition.'

[[1] As also their objects in the form of impressions that moved him to work.

[2] Their cause, like waves in the sea. See *Pras'na U.* VI. 5.]

याज्ञवल्क्येति होवाच, यत्रायं पुरुषो म्रियते किमेनं न जहातीति; नामेति, अनन्तं वै नाम, अनन्ता विश्वे देवाः; अनन्तमेव स तेन लोकं जयति ॥ १२ ॥

याज्ञवल्क्य इति उवाच ह, यत्र अयं पुरुषः म्रियते (as before) एनम् him किम् what न not जहाति leaves इति; नाम the name इति, नाम the name वै verily अनन्तम् (is) infinite, विश्वे देवाः the Vis'vadevas अनन्ताः (are) infinite; सः he तेन by that (knowledge) अनन्तम् an infinite लोकम् world एव indeed जयति wins.

12. 'Yājñavalkya', said (Ārtabhāga), 'when this man dies, what is that which does not leave him?' 'The name (only). The name verily is infinite,[1] (and) infinite are the Viśvadevas. He (who knows thus) wins indeed an infinite world through that.'

[[1] Continuing indefinitely in the mouth of people. To the man of realisation himself, even that name has no existence.]

याज्ञवल्क्येति होवाच, यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति, वातं प्राणः, चक्षुरादित्यम्, मनश्चन्द्रम्, दिशः श्रोत्रम्, पृथिवीं शरीरम्, आकाशमात्मा, ओषधीर्लोमानि, वनस्पतीन्केशाः, अप्सु लोहितं च रेतश्च निधीयते, क्वायं तदा पुरुषो भवतीति; आहर सोम्य हस्तमार्तभाग, आवामेवैतस्य वेदिष्यावः, न नावेतत् सजन इति। तौ होत्क्रम्य मन्त्रयाञ्चक्राते; तौ ह यदूचतुः कर्म हैव तदूचतुः, अथ यत्प्रशशंसतुः कर्म हैव तत्प्रशशंसतुः; पुण्यो वै पुण्येन कर्मणा भवति, पापः पापेनेति। ततो ह जारत्कारव आर्तभाग उपरराम॥ १३ ॥ इति द्वितीयं ब्राह्मणम्॥

याज्ञवल्क्य इति उवाच ह, यत्र When अस्य मृतस्य पुरुषस्य of this (unenlightened) dead person वाक् the organ of

speech अग्निम् in fire अप्येति is absorbed, प्राणः the nose वातम् in air, चक्षुः the eye आदित्यम् in the sun, मनः the mind चन्द्रम् in the moon, दिशः in the directions श्रोत्रम् the ear, शरीरम् the body पृथिवीम् in the earth, आत्मा self, *i.e.*, its seat, the ether in the heart आकाशम् in the external ether, लोमानि the hair (on the body) ओषधीः in herbs, केशाः the hair (on the head) वनस्पतीन् in trees, लोहितं च the blood रेतः the seed च and अप्सु in water निधीयते are deposited, तदा then क्व where अयम् this पुरुषः person भवति stays इति; सोम्य gentle आर्तभाग Ārtabhāga हस्तम् (your) hand आहर give (me), आवाम् we two एव only एतस्य (all) about it वेदिष्यावः shall ascertain, नौ of ours एतत् this (subject) सजने in an assembly न not (to be discussed) इति; तौ ह the two उत्क्रम्य retiring मन्त्रयाञ्चक्राते discussed; तौ ह they यत् which ऊचतुः talked of तत् that कर्म work ह एव only ऊचतुः (they) talked of, अथ and यत् which प्रशशंसतुः (they) praised तत् that कर्म work ह एव only प्रशशंसतुः (they) praised; पुण्यः noble वै verily पुण्येन कर्मणा through righteous work भवति (one) becomes, पापः (and) ignoble पापेन through unrighteous (work) इति; ततः ह thereupon जारत्कारवः of the line of Jaratkāru आर्तभागः Ārtabhāga उपरराम kept quiet.

13. 'Yājñavalkya', said (Ārtabhāga), 'when the organ of speech[1] of a man is absorbed in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the directions, the body in earth, the ether of the heart in the

external ether, the hair on the body in herbs, the hair on the head in trees, and the blood and the seed are deposited[2] in water, on what does he then rest?'[3] 'Give me your hand, gentle Ārtabhāga, we two only shall ascertain it. This topic of ours is not to be decided in an assembly.' They retired and discussed it. What they talked of was only work, and what they eulogised was also work.[4] (Hence) one becomes noble through righteous work and ignoble through unrighteous work. Thereupon, Ārtabhāga, of the line of Jaratkāru, kept quiet.

[[1] That is, its presiding deity. So also in the other cases. For the organs are not absorbed before realisation. In the absence of the presiding deities, the organs become inert.

[2] This suggests that they are again utilised when the self takes a new body.

[3] Resorting to what, does he take to the body and organs, and what sets them in operation.

[4] It is past work that brings on a new body with the organs.]

SECTION THREE

अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ; याज्ञवल्क्येति होवाच । मद्रेषु चरकाः पर्यव्रजाम, ते पतञ्चलस्य काप्यस्य

गृहानैम; तस्यासीद्दुहिता गन्धर्वगृहीता, तमपृच्छाम कोऽसीति; सोऽब्रवीत्सुधन्वाङ्गिरस इति; तं यदा लोकानामन्तानपृच्छाम, अथैनमब्रूम, क्व पारिक्षिता अभवन्निति; क्व पारिक्षिता अभवन्, स त्वा पृच्छामि याज्ञवल्क्य, क्व पारिक्षिता अभवन्निति ॥ १ ॥

अथ ह Then भुज्युः Bhujyu लाह्यायनिः the grandson of Lahya एनम् him पप्रच्छ questioned; याज्ञवल्क्य Yājñavalkya इति उवाच ह said (he), चरकाः observing a vow (for study) मद्रेषु in the territory called Madra पर्यव्रजाम (we) travelled, ते (we) who were such पतञ्चलस्य of Patañcala काप्यस्य of the line of Kapi गृहान् at the house ऐम: arrived; तस्य his दुहिता daughter गन्धर्व-गृहीता possessed by a Gandharva आसीत् was; तम् him अपृच्छाम (we) asked, कः who असि are (you) इति; सः he अब्रवीत् said, सुधन्वा (I am) Sudhanvan आङ्गिरसः of the line of Aṅgiras इति; तम् him यदा when लोकानाम् of worlds अन्तान् the boundaries अपृच्छाम (we) asked, अथ then एनम् to him अब्रूम (we) said क्व where पारिक्षिताः the descendants of Parikṣit अभवन् were (went) इति; याज्ञवल्क्य Yājñavalkya सः (I with) such (knowledge) त्वा you पृच्छामि ask, क्व where पारिक्षिताः the descendants of Parikṣit अभवन् were, क्व पारिक्षिताः अभवन् इति.

1. Then Bhujyu, the grandson of Lahya, questioned him. 'Yājñavalkya', said (he), 'we

travelled in Madra observing a vow, and we arrived at the house of Patañcala, of the line of Kapi. His daughter was possessed by a Gandharva.[1] We asked the Gandharva, "Who are you?" He said, "I am Sudhanvan, a descendant of Aṅgiras". When we asked him about the boundaries of worlds,[2] we said to him, "Where did the descendants of Parikṣit[3] go?" And I ask you, Yājñavalkya, where were the descendants of Parikṣit? (Say) where were the descendants of Parikṣit?'

[This section intends to show that the results of work, however good, are within the range of relative existence—that work, even if combined with meditation, cannot lead to liberation.

[1] A celestial being skilled in music.

[2] That is, the dimensions of the universe.

[3] Who had all performed the horse-sacrifice. Their names are given in *Śa. Brā.* XIII. v. iv. 1-3. By a derivative meaning the word can also be rendered as 'performers of the horse-sacrifice', in which case Bhujyu must have used this unusual word to puzzle his opponent, as he also tried to awe him by a reference to the superhuman source of his knowledge.]

स होवाच, उवाच वै सः, अगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति; क न्वश्वमेधयाजिनो गच्छन्तीति;

द्वात्रिंशतं वै देवरथाह्न्यान्ययं लोकः; तं समन्तं पृथिवी द्विस्तावत्पर्येति; तां समन्तं पृथिवीं द्विस्तावत्समुद्रः पर्येति; तद्यावती क्षुरस्य धारा, यावद्वा मक्षिकायाः पत्रम्, तावानन्तरेणाकाशः; तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत्, तान्वायुरात्मनि धित्वा तत्रागमयद्यत्राश्वमेध-याजिनोऽभवन्निति; एवमिव वै स वायुमेव प्रशशंस; तस्माद्वायुरेव व्यष्टिः, वायुः समष्टिः; अप पुनर्मृत्युं जयति य एवं वेद; ततो ह भुज्युर्लाह्यायनिरुपरराम ॥ २ ॥

इति तृतीयं ब्राह्मणम् ॥

सः He (Yājñavalkya) उवाच ह said, सः he (the Gandharva) उवाच said वै evidently, ते they तत् there वै verily अगच्छन् went यत्र where अश्वमेध-याजिनः the performers of the horse-sacrifice गच्छन्ति go इति; (Bhujyu:) क नु where अश्वमेध-याजिनः गच्छन्ति इति; (Yājña-valkya:) अयम् this लोकः world (is) वै verily द्वात्रिंशतम् thirty-two times देव-रथ-अह्न्यानि (the space traversed by) the sun's chariot in a day; तम् it समन्तम् around पृथिवी the earth द्विः twice तावत् as much पर्येति surrounds; ताम् that पृथिवीम् earth समन्तम् around समुद्रः the ocean द्विः twice तावत् as much पर्येति surrounds; तत् now यावती as (fine) क्षुरस्य of a razor धारा (is) the edge, यावत् as much वा or मक्षिकायाः of a fly पत्रम् (is) the wing, तावान् so much अन्तरेण between (the two halves of the cosmic shell)

आकाशः (is) the opening; इन्द्रः God, here, the sacrificial fire सुपर्णः a falcon भूत्वा being तान् them वायवे to Vāyu (Hiraṇyagarbha) प्रायच्छत् handed over, वायुः Vāyu तान् them आत्मनि in himself धित्वा placing तत्र there अगमयत् conveyed यत्र where अश्वमेध-याजिनः the performers of the horse-sacrifice अभवन् dwelt इति (end of the narrative); एवम् thus इव वै indeed सः he वायुम् Vāyu एव alone प्रशशंस eulogised; तस्मात् therefore वायुः Vāyu एव alone व्यष्टिः (is) the microcosm, वायुः (and) Vāyu समष्टिः (is) the macrocosm; यः who एवम् thus वेद knows पुनर्मृत्युम् further death अपजयति (he) overcomes. ततः ह Thereupon भुज्युः Bhujyu लाह्यायनिः the grandson of Lahya उपरराम kept quiet.

2. Yājñavalkya said, 'He must have told you that they went where the performers of the horse-sacrifice go'. 'Where do the performers of the horse-sacrifice go?' 'This world[1] is equal to thirty-two times the space traversed by the sun's chariot in a day. The earth surrounds it, covering double that area. The ocean[2] surrounds the earth, covering double that area. Now, as is the edge of a razor, or the wing of a fly, so (fine) is the opening[3] between (the two halves of the cosmic shell). Fire,[4] in the form of a falcon, handed them over to Vāyu.[5] Vāyu, placing them in

himself,[6] conveyed them where the (previous) performers of the horse-sacrifice dwelt.'[7] Thus did the Gandharva eulogise Vāyu alone. Therefore Vāyu alone is the microcosm, and he is also the macrocosm.[8] He who knows thus overcomes further death.[9] Thereupon Bhujyu, the grandson of Lahya, kept quiet.

[[1] Which is the body of Virāj, and where people experience the results of their past work. Hence it is called Loka. It is surrounded by a mountain, called Lokāloka, which divides this world from the Āloka.

[2] Mentioned in the Purāṇas as consisting of rain-water.

[3] Through which the performers of the horse-sacrifice went out and pervaded the universe.

[4] The word 'Indra' means the Supreme Being. But here from the context, it means the fire used in the horse-sacrifice.

[5] Hiraṇyagarbha, or Sūtrātman, the cosmic vital force.

[6] That is, making them a part of himself.

[7] That is, made them all-pervading like himself.

[8] As the microcosm he is in each individual, and as the macrocosm he pervades the whole universe. He is the limit of a person's achievement through rites and meditation. But identity with him is not liberation, which is attainable only through Self-knowledge.

[9] See note 4 on I. v. 2.]

SECTION FOUR

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ ; याज्ञवल्क्येति होवाच, यत्साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति ; एष त आत्मा सर्वान्तरः ; कतमो याज्ञवल्क्य सर्वान्तरः ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः, योऽपानेनापानीति स त आत्मा सर्वान्तरः, यो व्यानेन व्यानीति स त आत्मा सर्वान्तरः, य उदानेनोदानिति स त आत्मा सर्वान्तरः, एष त आत्मा सर्वान्तरः ॥ १ ॥

अथ ह Then उषस्तः Uṣasta चाक्रायणः the son of Cakra एनम् him पप्रच्छ questioned; याज्ञवल्क्य Yājñavalkya इति उवाच ह, said (he) यत् which (is) साक्षात् immediate अपरोक्षात् direct ब्रह्म Brahman (lit. vastest), यः which (is) सर्वान्तरः within all आत्मा the self तम् that मे to me व्याचक्ष्व tell precisely about इति; एषः this (is) ते your आत्मा (individual) self सर्वान्तरः (that is) within all; याज्ञवल्क्य Yājñavalkya कतमः which सर्वान्तरः (is) within all? यः which प्राणेन through the Prāṇa प्राणिति moves forward सः that (is) ते your आत्मा self सर्वान्तरः (which is) within all, यः which अपानेन through the Apāna अपानीति moves downwards सः ते आत्मा सर्वान्तरः, यः which व्यानेन through the Vyāna व्यानीति pervades सः ते आत्मा सर्वान्तरः, यः which उदानेन

through the Udāna उदानिति goes out सः ते आत्मा सर्वान्तरः, एषः this (is) ते your आत्मा self सर्वान्तरः (that is) within all.

1. Then Uṣasta, the son of Cakra, questioned him. 'Yājñavalkya', said (he), 'tell me precisely about the Brahman that is immediate[1] and direct[2]—the self that is within all.'[3] 'This is your self that is within all.'[4] 'Which[5] is it that is within all, Yājñavalkya?' 'That which moves forward through the Prāṇa[6] is your self that is within all. That which moves downward through the Apāna is your self that is within all. That which pervades (the body) through the Vyāna is your self that is within all. That which passes out through the Udāna is your self that is within all. This is your self that is within all.'

[[1] Never obstructed from the seer or subject by anything.

[2] Always used in a primary sense and never figuratively.

[3] Thus it is suggested that the self and Brahman are identical.

[4] This is suggestive of the other epithets too.

[5] The body, the subtle body enclosed by it, and the self whose existence is at issue—which one of these do you mean?

* For the meanings of this and the next three terms see notes 5-7 on I. v. 3.]

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्, असौ गौः, असावश्व इति, एवमेवैतद्व्यपदिष्टं भवति; यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरः? न दृष्टेर्द्रष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं मन्वीथाः, न विज्ञातेर्विज्ञातारं विजानीयाः। एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तम्; ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥ इति चतुर्थं ब्राह्मणम् ॥

सः That उषस्तः चाक्रायणः उवाच ह (as before), यथा as विब्रूयात् (one) may say, असौ such गौः (is) a cow, असौ such अश्वः (is) a horse इति, एवम् so एव just एतत् it व्यपदिष्टम् indicated (by you) भवति is; यत् which एव only (etc.—as before); दृष्टेः of sight द्रष्टारम् the seer न पश्येः (you) cannot see, श्रुतेः of hearing श्रोतारम् the hearer न शृणुयात् (you) cannot hear, मतेः of thought मन्तारम् the thinker न मन्वीथाः (you) cannot think, विज्ञातेः of knowledge विज्ञातारम् the knower न विजानीयाः (you) cannot know. एषः ते आत्मा सर्वान्तरः (As before), अतः than this अन्यत् any other thing आर्तम् (is) perishable. ततः Thereupon उषस्तः Uṣasta चाक्रायणः the son of Cakra उपरराम kept quiet.

2. Uṣasta, the son of Cakra, said, 'As one may say, "A cow is such, or a horse is such",[1] just so it has been indicated. Tell me precisely about that Brahman only which is immediate and direct—the self that is within all'. 'This is your self that is within all.'[2] 'Which is it that is within all, Yājñavalkya?' 'You cannot see the seer[3] of sight, you cannot hear the hearer of hearing, you cannot think the thinker of thought, you cannot know the knower of knowledge. This is your self that is within all. Everything besides this is perishable.'[4] Thereupon Uṣasta, the son of Cakra, kept quiet.

[[1] Describing a cow as something that walks, or a horse as something that runs, for example, is a very unsatisfactory way of giving an idea of those animals.

[2] He means: My answer is all right, for the self cannot be made known like a cow etc., inasmuch as the channels of perception such as seeing or hearing, through which objects are cognised, are integral with the self. So through what will you see or hear it?

[3] Sight is of two kinds—phenomenal and eternal. The former is a modification of the mind in contact with the eyes. It is influenced by the objects seen and has a beginning and an end. But the sight with which the self is endowed is its very nature, like the heat and light

of fire, and is eternal. When it appears to be joined to the phenomenal sight, which is but a limiting adjunct and a reflection of it, it is described as the seer, and is also differentiated into the seer and sight. Though it is metaphorically described as sometimes seeing and sometimes not seeing, it is ever the same. So also with hearing etc.

' So it is decided that the self exists, is within all and immutable, and it is absolute Knowledge.]

SECTION FIVE

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः। कतमो याज्ञवल्क्य सर्वान्तरः? योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति। एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः। तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः; स ब्राह्मणः केन स्यात्? येन

स्यात्तेनेदृश एव, अतोऽन्यदार्तम्; ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

अथ ह Then कहोल: Kahola कौषीतकेयः the son of Kuṣītaka एनम् him पप्रच्छ . . . सर्वान्तरः (as in III. iv. 1). यः Which अशनाया-पिपासे hunger and thirst शोकम् grief मोहम् delusion जराम् decrepitude मृत्युम् death अत्येति is beyond. तम् That एतम् this आत्मानम् self वै verily विदित्वा realising ब्राह्मणा: Brāhmaṇas पुत्रैषणाया: च from the desire for sons (marriage) वित्तैषणाया: च from the desire for wealth लोकैषणाया: from the desire for worlds च and व्युत्थाय rising up अथ then भिक्षाचर्यम् a wandering mendicant's life चरन्ति take up; या which हि because एव indeed पुत्रैषणा (is) the desire for a son सा that वित्तैषणा (is) the desire for wealth, या which वित्तैषणा (is) the desire for wealth सा that लोकैषणा (is) the desire for worlds, उभे both हि for एते these एषणे desires एव only भवत: are. तस्मात् Therefore ब्राह्मण: a Brāhmaṇa पाण्डित्यम् Self-knowledge निर्विद्य having mastered बाल्येन on (that) strength तिष्ठासेत् should seek to live, बाल्यं च strength पाण्डित्यम् Self-knowledge च as well as निर्विद्य having mastered अथ then मुनि: (he becomes) meditative, मौनं च meditativeness अमौनं unmeditativeness च and निर्विद्य having mastered अथ then ब्राह्मण: (he becomes) a (real) Brāhmaṇa; स: that ब्राह्मणः Brāhmaṇa केन of what (conduct) स्यात् is? येन Of what (conduct) स्यात् (he) may be तेन by that ईदृशः (he is) such एव indeed, अत: than this अन्यत् any other thing आर्तम् (is) perishable.

ततः ह Thereupon कहोलः Kahola कौषीतकेयः son of Kuṣītaka उपरराम kept quiet.

1. Then Kahola, the son of Kuṣītaka, questioned him. 'Yājñavalkya', said (he), 'tell me precisely about Brahman that is immediate and direct — the self that is within all.'[1] 'This is your self that is within all.' 'Which is it that is within all,[2] Yājñavalkya?' 'That which is beyond hunger and thirst,[3] grief[4] and delusion,[5] decrepitude and death.[6] Realising this very Self, Brāhmaṇas give up the desire for sons, for wealth and for worlds,[7] and take up a wandering mendicant's life.[8] Because that which is the desire for sons is the desire for wealth,[9] and that which is the desire for wealth is the desire for worlds,[10] for both these are but desires. Therefore a Brāhmaṇa, having mastered Self-knowledge,[11] should seek to live on that strength.[12] Having mastered that strength as well as that knowledge, he becomes meditative; and having mastered both meditativeness and its absence,[13] he becomes a real Brāhmaṇa.[14] How does that Brāhmaṇa conduct himself? Howsoever he may, he is indeed such.[15] All else but this (state of

Brāhmaṇahood) is perishable.' Thereupon Kahola, the son of Kuṣītaka, kept quiet.

[[1] This question is different from the preceding one in that it inquires into the real nature of the self, whereas the other was only about its existence as a distinct entity.

[2] That is, what is the real nature of the self ?

[3] These are attributes of the vital force.

[4] This concerns itself with desire for some agreeable thing.

[5] Delusion is error born of wrong notions. It as well as grief is an attribute of the mind.

[6] These two are attributes of the body.

[7] Of the manes or the gods.

[8] As monks, giving up ceremonials and desires.

[9] A son is the means of winning this world, and wealth helps the performance of rites. So both produce visible results.

[10] Worlds are attained through rites, which, as stated above, are the outcome of wealth.

[11] As derived from the teacher and the Scriptures.

[12] Consisting in the total annihilation of all ideas of non-Self.

[13] That state of the mind in which the thought of the Self, to the exclusion of everything else, abides spontaneously, without any effort at meditation.

[14] One who is perfectly satisfied with the realisation that everything is Brahman.

[15] It is a eulogy of the realisation of Brahman and does not suggest improper conduct. In fact, his

mind is then so pure that whatever he says and does is unexceptionable.]

SECTION SIX

अथ हैनं गार्गी वाचक्नवी पप्रच्छ; याज्ञवल्क्येति होवाच, यदिदं सर्वमप्स्वोतं च प्रोतं च, कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति; वायौ गार्गीति; कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति; अन्तरिक्षलोकेषु गार्गीति; कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति; गन्धर्वलोकेषु गार्गीति; कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति। आदित्यलोकेषु गार्गीति; कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति; चन्द्रलोकेषु गार्गीति; कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति; नक्षत्रलोकेषु गार्गीति; कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति; देवलोकेषु गार्गीति; कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेति; इन्द्रलोकेषु गार्गीति; कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति; प्रजापतिलोकेषु गार्गीति; कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति; ब्रह्मलोकेषु गार्गीति; कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति; स होवाच, गार्गि मातिप्राक्षीः, मा ते मूर्धा व्यपप्तत्, अनतिप्रश्न्यां वै

देवतामतिपृच्छसि गार्गि, मातिप्राक्षीरिति; ततो ह गार्गी वाचक्नव्युपरराम ॥ १ ॥ इति षष्ठं ब्राह्मणम् ॥

अथ ह Then एनं him गार्गी Gārgī वाचक्नवी the daughter of Vacaknu पप्रच्छ questioned; याज्ञवल्क्य Yājñavalkya इति उवाच ह (she) said, यत् when इदम् this सर्वम् all (earthly substances) अप्सु in water ओतं च प्रोतं च (is) pervaded (like a cloth by the warp and woof), कस्मिन् नु in what खलु indeed आप: water ओता: च प्रोता: च (is so) pervaded इति; वायौ in air गार्गि O Gārgī इति; वायुः air; अन्तरिक्षलोकेषु in the world of the sky; अन्तरिक्षलोका: the world of the sky, गन्धर्वलोकेषु in the world of the Gandharvas (celestial minstrels); आदित्यलोकेषु in the world of the sun; चन्द्रलोकेषु in the world of the moon; नक्षत्रलोकेषु in the world of the stars; देवलोकेषु in the world of the gods; इन्द्रलोकेषु in the world of Indra; प्रजापतिलोकेषु in the world of Prajāpati (Virāj); ब्रह्मलोकेषु in the world of Brahman (Hiraṇya-garbha); सः he (Yājñavalkya) उवाच ह said, गार्गि O Gārgī मा अतिप्राक्षी: do not question too far; ते your मूर्धा head न not व्यपप्तत् let fall off, गार्गि O Gārgī अनतिप्रश्न्याम् that is not to be known through reasoning वै verily देवताम् about a deity अतिपृच्छसि (you) are questioning too far, मा अतिप्राक्षी: do not question too far इति; ततः ह thereupon गार्गी वाचक्नवी उपरराम kept quiet. (The rest is similar.)

1. Then Gārgī, the daughter of Vacaknu, questioned him. 'Yājñavalkya', said (she), 'when all this is pervaded by water, by what

is water pervaded?'[1] 'By air,[2] Gārgī.' 'What pervades air?' 'The world[3] of the sky, Gārgī.' 'What pervades the world of the sky?' The world of the Gandharvas (celestial minstrels), Gārgī.' 'What pervades the world of the Gandharvas?' 'The world of the sun, Gārgī.' 'What pervades the world of the sun?' 'The world of the moon, Gārgī.' 'What pervades the world of the moon?' 'The world of the stars, Gārgī.' 'What pervades the world of the stars?' 'The world of the gods, Gārgī.' 'What pervades the world of the gods?' 'The world of Indra, Gārgī.' 'What pervades the world of Indra?' 'The world of Virāj, Gārgī.' 'What pervades the world of Virāj?' 'The world of Hiraṇyagarbha, Gārgī.' 'What pervades the world of Hiraṇyagarbha?' He said, 'Do not, O Gārgī, question too far, lest your head should fall off. You are verily questioning about a deity, Gārgī, who is not to be known through reasoning.[4] Do not ask too far.' Thereupon Gārgī, the daughter of Vacaknu, kept quiet.

[[1] Gārgī's question rests upon the assumption that an effect is pervaded by its cause, a limited thing by an unlimited thing, and a gross thing by a subtle thing. So

there would be no earth, if there were no water, just as there would be no earthen jar without earth.

[2] Fire is omitted, since it can manifest itself only through particles of earth or water.

[3] The word is plural in the text, because each of these regions is made up of the five elements so as to form suitable abodes of beings. It should be noted that each succeeding element as also each succeeding region is subtler than the preceding one, and the Self is beyond them all.

[4] The nature of the deity cannot be known through inference, but only from the instructions of the teacher.]

SECTION SEVEN

अथ हैनमुद्दालक आरुणिः पप्रच्छ; याज्ञवल्क्येति होवाच, मद्रेष्ववसाम पतञ्चलस्य काप्यस्य गृहेषु यज्ञमधीयानाः; तस्यासीद्भार्या गन्धर्वगृहीता, तमपृच्छाम कोऽसीति; सोऽब्रवीत्कबन्ध आथर्वण इति; सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति; सोऽब्रवीत्पतञ्चलः काप्यः, नाहं तद्भगवन्वेदेति, सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च

लोकं सर्वाणि च भूतानि योऽन्तरो यमयतीति; सोऽब्रवीत्पतञ्चलः काप्यः, नाहं तं भगवन्वेदेति; सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्, स लोकवित्, स देववित्, स वेदवित्, स भूतवित्, स आत्मवित्, स सर्वविदिति; तेभ्योऽब्रवीत्; तदहं वेद; तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे, मूर्धा ते विपतिष्यतीति; वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति; यो वा इदं कश्चिद्ब्रूयाद्वेद वेदेति, यथा वेत्थ तथा ब्रूहीति ॥ १ ॥

अथ ह Then उद्दालक: Uddālaka आरुणिः the son of Aruṇa एनम् him पप्रच्छ asked; याज्ञवल्क्य Yājñavalkya इति उवाच ह (he) said, मद्रेषु in Madra पतञ्चलस्य of Patañcala काप्यस्य a descendant of Kapi गृहेषु in the house यज्ञम् (the scriptures on) sacrifice अधीयानाः studying अवसाम (we) dwelt; तस्य his भार्या wife गन्धर्वगृहीता possessed by a Gandharva आसीत् was; तम् him अपृच्छाम (we) asked, कः who असि are (you) इति; सः he अब्रवीत् said, कबन्धः (I am) Kabandha आथर्वणः the son of Atharvan इति; सः he पतञ्चलम् to Patañcala काप्यम् Kāpya याज्ञिकान् those studying the scriptures on sacrifices च and अब्रवीत् said, काप्य Kāpya वेत्थ नु त्वं do you know तत् that सूत्रम् Sūtra (lit. thread), the cosmic vital force or Hiraṇyagarbha येन

by which अयं च this लोकः world परः च the next लोकः world सर्वाणि all च and भूतानि beings संदृब्धानि strung together भवन्ति are इति; सः that पतञ्चलः Patañcala काप्यः Kāpya अब्रवीत् said, भगवन् venerable sir अहम् I तत् that न not वेद know इति; सः . . . काप्य (as before) तम् that अन्तर्यामिणम् Inner Controller यः who इमं च this लोकम् life . . . अन्तरः being within यमयति controls इति; सः . . . वेद इति; सः . . . याज्ञिकान् च (as above); काप्य O Kāpya यः वै whoever तत् that सूत्रम् Sūtra तम् that अन्तर्यामिणम् Inner Controller च and इति as above विद्यात् may know सः he ब्रह्मवित् (is) a knower of Brahman (the Supreme Self), सः लोकवित् (is) a knower of worlds, सः देववित् (is) a knower of the gods, सः वेदवित् (is) a knower of the Vedas, सः भूतवित् (is) a knower of beings, सः आत्मवित् (is) a knower of the self, सः सर्ववित् (is) a knower of all इति; तेभ्यः to them अब्रवीत् (he) described (both); अहम् I तत् that (meditation on the Sūtra and the Inner Controller) वेद know; याज्ञवल्क्य Yājñavalkya त्वम् you तत् that सूत्रम् Sūtra तम् that अन्तर्यामिणम् Inner Controller च and अविद्वान् without knowing ब्रह्मगवीः the cows meant for the knower of Brahman उदजसे take away चेत् if, ते your मूर्धा head विपतिष्यति will fall off इति; गौतम O Gautama अहम् I तत् that सूत्रम् Sūtra तम् that अन्तर्यामिणम् Inner Controller च and वेद know वै indeed इति; यः कश्चित् anybody इदम् this वै indeed ब्रूयात् may say, वेद (I) know वेद (I) know इति; यथा as वेत्थ (you) know तथा so ब्रूहि tell इति. (The rest is similar.)

1. Then Uddālaka, the son of Aruṇa, questioned him. 'Yājñavalkya', said (he), 'in Madra, we dwelt in the house of Patañcala Kāpya (of the line of Kapi), studying sacrificial scriptures. His wife was possessed by a Gandharva. We asked the Gandharva, "Who are you?" He said, "I am Kabandha, the son of Atharvan". He said to Patañcala Kāpya and those studying sacrifices, "Kāpya, do you know that Sūtra by which this world, the next world and all beings are strung together?" Paṭañcala Kāpya said, "I do not know it, venerable sir." The Gandharva said to him and those studying sacrifices, "Kāpya, do you know that Inner Controller who, dwelling within, governs this life, the next life and all beings?" Patañcala Kāpya said, "I do not know Him, venerable sir". The Gandharva said to him and the students, "Whoever knows that Sūtra and that Inner Controller as above is a knower of Brahman (the Supreme Self), a knower of worlds, a knower of the gods, a knower of the Vedas, a knower of beings, a knower of the self and a knower of all". He described both to them. I know that (meditation on both). If you, Yājñavalkya, without

knowing that Sūtra and that Inner Controller, remove the cows meant for the knowers of Brahman, your head shall fall off.' 'I know, O Gautama, that Sūtra and that Inner Controller.' 'Anybody may indeed say, "I know, I know". Tell us what you know.'

स होवाच, वायुर्वै गौतम तत्सूत्रम्; वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति; तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रंसिषतास्याङ्गानीति; वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीति; एवमेवैतद्याज्ञवल्क्य, अन्तर्यामिणं ब्रूहीति ॥ २ ॥

सः He उवाच ह said, गौतम O Gautama वायुः Vāyu (is) वै verily तत् that सूत्रम् Sūtra; गौतम वायुना as Vāyu वै verily सूत्रेण by the Sūtra अयं च . . . भवन्ति (as before); गौतम तस्मात् therefore वै verily प्रेतम् dead पुरुषम् of a person आहुः (people) say, अस्य his अङ्गानि limbs व्यस्रंसिषत are loosened इति; गौतम वायुना as Vāyu सूत्रेण by the Sūtra हि because संदृब्धानि strung together भवन्ति (they) are इति; याज्ञवल्क्य Yājñavalkya एतत् this एवम् (is) such एव indeed, अन्तर्यामिणम् about the Inner Controller ब्रूहि tell इति.

2. He said, 'Vāyu,[1] O Gautama, is verily that Sūtra.[2] It is by the Sūtra that is Vāyu,

O Gautama, that this world, the next world and all beings are strung together. For this very reason, O Gautama, they say of a dead man that his limbs are loosened, because they are strung together by the Sūtra that is Vāyu'. 'It is indeed so, Yājñavalkya. Now tell us about the Inner Controller.'

[[1] The cosmic vital force (Hiraṇyagarbha). It is the support of the elements and the essence of the subtle body. It has both collective and individual aspects. Air is its external manifestation.

[2] It is so called because it holds all things together as a thread does pearls.]

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद, यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३ ॥

यः Who पृथिव्याम् in earth तिष्ठन् dwelling पृथिव्याः अन्तरः (is) within earth, यम् whom पृथिवी (the deity of) earth न not वेद knows, पृथिवी earth (is) यस्य whose शरीरम् body, यः who पृथिवीम् (the deity of) earth अन्तरः (being) within यमयति controls, एषः this ते your आत्मा self अन्तर्यामी (is) the Inner Controller अमृतः (and) immortal.

3. 'He who dwells in earth but is within it, whom earth does not know, whose body[1] is earth, and who controls earth from within, is

the Inner Controller[2]—your own self[3] and immortal.[4]

[[1] He has no separate body or organs of His own, those of the deity identified with earth serving as His. It is His presence that makes the body and organs of the deity earth work or cease to work. So in the other cases.

[2] Īśvara or the conditioned Brahman.

[3] That is, with whom your own self is identical.

[4] Free from all characteristics of transmigratory existence.]

योऽप्सु तिष्ठन्नद्भ्योऽन्तरः, यमापो न विदुः, यस्यापः शरीरम्, योऽपोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ४ ॥

अप्सु In water, अद्भ्यः अन्तरः (is) within water, आपः water विदुः know.*

4. 'He who dwells in water but is within it, whom water does not know, whose body is water, and who controls water from within, is the Inner Controller—your own self and immortal.

योऽग्नौ तिष्ठन्नग्नेरन्तरः, यमग्निर्न वेद, यस्याग्निः शरीरम्, योऽग्निमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ५ ॥

* In paragraphs 4-23, the next portion of each is similar to the preceding portion.

अग्नौ In fire, अग्नेः अन्तरः within fire, अग्निः fire.

5. 'He who dwells in fire but is within it, whom fire does not know, whose body is fire, and who controls fire from within, is the Inner Controller—your own self and immortal.

योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरः, यमन्तरिक्षं न वेद, यस्यान्तरिक्षं शरीरम्, योऽन्तरिक्षमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ६ ॥

अन्तरिक्षे In the sky, अन्तरिक्षात् अन्तरः within the sky, अन्तरिक्षम् the sky.

6. 'He who dwells in the sky but is within it, whom the sky does not know, whose body is the sky, and who controls the sky from within, is the Inner Controller—your own self and immortal.

यो वायौ तिष्ठन्वायोरन्तरः, यं वायुर्न वेद, यस्य वायुः शरीरम्, यो वायुमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ७ ॥

वायौ In the air, वायोः अन्तरः within the air, वायुः the air.

7. 'He who dwells in the air but is within it, whom the air does not know, whose body is

the air, and who controls the air from within, is the Inner Controller—your own self and immortal.

यो दिवि तिष्ठन्दिवोऽन्तरः, यं द्यौर्न वेद, यस्य द्यौः शरीरम्, यो दिवमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ८ ॥

दिवि In heaven, दिव: अन्तरः within heaven, द्यौः heaven.

8. 'He who dwells in heaven but is within it, whom heaven does not know, whose body is heaven, and who controls heaven from within, is the Inner Controller—your own self and immortal.

य आदित्ये तिष्ठन्नादित्यादन्तरः, यमादित्यो न वेद, यस्यादित्यः शरीरम्, य आदित्यमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ९ ॥

आदित्ये In the sun, आदित्यात् अन्तरः within the sun, आदित्यः the sun.

9. 'He who dwells in the sun but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Inner Controller—your own self and immortal.

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरः, यं दिशो न विदुः, यस्य दिशः शरीरम्, यो दिशोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ १० ॥

दिक्षु In the directions, दिग्भ्यः अन्तरः within the directions, दिशः the directions.

10. 'He who dwells in the directions but is within them, whom the directions do not know, whose body is the directions, and who controls the directions from within, is the Inner Controller—your own self and immortal.

यश्चन्द्रतारके तिष्ठंश्चन्द्रतारकादन्तरः, यं चन्द्रतारकं न वेद, यस्य चन्द्रतारकं शरीरम्, यश्चन्द्रतारकमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ११ ॥

चन्द्रतारके In the moon and stars, चन्द्रतारकात् अन्तरः within the moon and stars, चन्द्रतारकम् the moon and stars.

11. 'He who dwells in the moon and stars but is within them, whom the moon and stars do not know, whose body is the moon and the stars, and who controls the moon and stars from within, is the Inner Controller—your own self and immortal.

य आकाशे तिष्ठन्नाकाशादन्तरः, यमाकाशो न वेद, यस्याकाशः शरीरम्, य आकाशमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ १२ ॥

आकाशे In the ether, आकाशात् अन्तरः within the ether, आकाशः the ether.

12. 'He who dwells in the ether but is within it, whom the ether does not know, whose body is the ether, and who controls the ether from within, is the Inner Controller—your own self and immortal.

यस्तमसि तिष्ठंस्तमसोऽन्तरः, यं तमो न वेद, यस्य तमः शरीरम्, यस्तमोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः १३ ॥

तमसि In darkness, तमसः अन्तरः within darkness, तमः darkness.

13. 'He who dwells in darkness but is within it, whom darkness does not know, whose body is darkness, and who controls darkness from within, is the Inner Controller—your own self and immortal.

यस्तेजसि तिष्ठंस्तेजसोऽन्तरः, यं तेजो न वेद, यस्य तेजः शरीरम्, यस्तेजोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः—इत्यधिदैवतम्; अथाधिभूतम् ॥ १४ ॥

तेजसि In light, तेजसः अन्तरः within light, तेजः light. इति This (is) अधिदैवतम् (meditation) with reference to the deities; अथ now अधिभूतम् (meditation) with reference to beings.

14. 'He who dwells in light but is within it, whom light does not know, whose body is light, and who controls light from within, is the Inner Controller—your own self and immortal. This is with reference to the deities. Now with reference to beings.

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः, यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम्, यः सर्वाणि भूतान्यन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः—इत्यधिभूतम्; अथाध्यात्मम् ॥ १५ ॥

सर्वेषु भूतेषु In all beings, सर्वेभ्यः भूतेभ्यः अन्तरः within all beings, सर्वाणि all भूतानि beings. इति This (is) अधिभूतम् (meditation) with reference to beings; अथ now अध्यात्मम् (meditation) with reference to the body.

15. 'He who dwells in all beings but is within them, whom none of the beings knows, whose body is all beings, and who controls all beings from within, is the Inner Controller—your own self and immortal. This is with

reference to beings. Now with reference to the body.

यः प्राणे तिष्ठन् प्राणादन्तरः, यं प्राणो न वेद, यस्य प्राणः शरीरम्, यः प्राणमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ १६ ॥

प्राणे In the nose (together with the vital force), प्राणात् अन्तरः within the nose, प्राणः the nose.

16. 'He who dwells in the nose but is within it, whom the nose does not know, whose body is the nose, and who controls the nose from within, is the Inner Controller — your own self and immortal.

यो वाचि तिष्ठन्वाचोऽन्तरः, यं वाङ्न वेद, यस्य वाक् शरीरम्, यो वाचमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ १७ ॥

वाचि In the vocal organ, वाचः अन्तरः within the vocal organ, वाक् the vocal organ.

17. 'He who dwells in the vocal organ but is within it, whom the vocal organ does not know, whose body is the vocal organ, and who controls the vocal organ from within, is the Inner Controller — your own self and immortal.

यश्चक्षुषि तिष्ठंश्चक्षुषोऽन्तरः, यं चक्षुर्न वेद, यस्य चक्षुः शरीरम्, यश्चक्षुरन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ १८ ॥

चक्षुषि In the eye, चक्षुषः अन्तरः within the eye, चक्षुः the eye.

18. 'He who dwells in the eye but is within it, whom the eye does not know, whose body is the eye, and who controls the eye from within, is the Inner Controller — your own self and immortal.

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरः, यं श्रोत्रं न वेद, यस्य श्रोत्रं शरीरम्, यः श्रोत्रमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ १९ ॥

श्रोत्रे In the ear, श्रोत्रात् अन्तरः within the ear, श्रोत्रम् the ear.

19. 'He who dwells in the ear but is within it, whom the ear does not know, whose body is the ear, and who controls the ear from within, is the Inner Controller — your own self and immortal.

यो मनसि तिष्ठन्मनसोऽन्तरः, यं मनो न वेद, यस्य मनः शरीरम्, यो मनोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ २० ॥

मनसि In the mind, मनसः अन्तरः within the mind, मनः the mind.

20. 'He who dwells in the mind but is within it, whom the mind does not know, whose body is the mind, and who controls the mind from within, is the Inner Controller—your own self and immortal.

यस्त्वचि तिष्ठंस्त्वचोऽन्तरः, यं त्वङ्न वेद, यस्य त्वक् शरीरम्, यस्त्वचमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ २१ ॥

त्वचि In the skin, त्वचः अन्तरः within the skin, त्वक् the skin.

21. 'He who dwells in the skin but is within it, whom the skin does not know, whose body is the skin, and who controls the skin from within, is the Inner Controller—your own self and immortal.

यो विज्ञाने तिष्ठन्विज्ञानादन्तरः, यं विज्ञानं न वेद, यस्य विज्ञानं शरीरम्, यो विज्ञानमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ २२ ॥

विज्ञाने In the intellect, विज्ञानात् अन्तरः within the intellect, विज्ञानम् the intellect.

22. 'He who dwells in the intellect but is within it, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within, is the Inner Controller—your own self and immortal.

यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद, यस्य रेतः शरीरम्, यो रेतोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः; अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता; नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता, नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता, एष त आत्मान्तर्याम्यमृतः, अतोऽन्यदार्तम्; ततो होद्दालक आरुणिरुपरराम ॥ २३ ॥ इति सप्तमं ब्राह्मणम् ॥

रेतसि In the seed (organ of generation), रेतसः अन्तरः within the organ of generation, रेतः (the deity of) the organ of generation. (Rest as before.) अदृष्टः (He is) unseen द्रष्टा (but is) the Seer, अश्रुतः unheard श्रोता (but is) the Hearer, अमतः unthought मन्ता (but is) the Thinker, अविज्ञातः unknown विज्ञाता (but is) the Knower; अतः than this अन्यः other द्रष्टा seer न not अस्ति there is; अतः अन्यः श्रोता hearer न अस्ति; अतः अन्यः मन्ता thinker न अस्ति; अतः अन्यः विज्ञाता knower न अस्ति; एषः this ते your आत्मा self अन्तर्यामी (is) the Inner Controller अमृतः (and) immortal; अतः than He अन्यत् anything other आर्तम् (is) perishable; ततः ह thereupon उद्दालकः Uddalaka आरुणिः the son of Aruṇa उपरराम kept quiet.

23. 'He who dwells in the organ of generation but is within it, whom that organ does not know, whose body is that organ, and who controls that organ from within, is the Inner Controller—your own self and immortal. He is never seen, but is the Seer;[1] He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other seer than He,[2] there is no other hearer than He, there is no other thinker than He, there is no other knower than He. He is the Inner Controller—your own self and immortal. All else but Him is perishable.' Thereupon Uddālaka, the son of Aruṇa, kept quiet.

[[1] Being absolute Intelligence present in the eye.

[2] The Inner Controller is not a different entity from the deity of earth etc.]

SECTION EIGHT

अथ ह वाचक्नव्युवाच, ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि, तौ चेन्मे वक्ष्यति, न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति; पृच्छ गार्गीति ॥ १ ॥

अथ ह Then वाचक्नवी the daughter of Vacaknu उवाच said, भगवन्तः venerable ब्राह्मणाः Brāhmaṇas हन्त with your permission अहम् I इमम् him द्वौ two प्रश्नौ questions प्रक्ष्यामि will ask; मे my तौ these two (questions) वक्ष्यति (he) will answer चेत् if, युष्माकम् amongst you कश्चित् any one इमम् him ब्रह्मोद्यम् in expounding Brahman वै verily जातु ever न not जेता will defeat इति; गार्गि O Gārgī पृच्छ ask इति.

1. Then Gārgī, the daughter of Vacaknu, said, 'Venerable Brāhmaṇas, with your permission I shall ask him two questions. If he will answer those questions of mine, then none of you can ever defeat him in expounding Brahman'. 'Ask, Gārgī.'

[In the preceding section the conditioned Brahman has been dealt with. Now the unconditioned Brahman, the Supreme Self, is being described.]

सा होवाच, अहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेत्, एवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थाम्, तौ मे ब्रूहीति; पृच्छ गार्गीति ॥ २ ॥

सा She उवाच ह said, याज्ञवल्क्य Yājñavalkya अहं वै I त्वा you (will ask two questions); यथा as उग्रपुत्रः son of a

heroic line काश्यः वा a resident of Benares वैदेहः the King of Videha वा or उज्ज्यम् an unstrung धनुः bow अधिज्यम् strung कृत्वा having made सपत्न-अतिव्याधिनौ that extremely hurt the enemy द्वौ two बाणवन्तौ bamboo-pointed (arrows) हस्ते in (his) hand कृत्वा taking उपोत्तिष्ठेत् approach close by, एवम् एव even so अहम् I द्वाभ्याम् प्रश्नाभ्याम् with two questions त्वा you उपोदस्थाम् approach, मे of mine तौ those two (questions) ब्रूहि answer इति; गार्गि Gārgī पृच्छ ask इति.

2. She said, 'Yājñavalkya, I (shall ask) you (two questions). As a resident of Benares or the King of Videha, son of a heroic line, strings his unstrung bow, takes in hand two bamboo-pointed arrows that extremely hurt the enemy, and approaches close by, even so do I approach you with two questions. Answer those questions of mine'. 'Ask, Gārgī.

सा होवाच, यदूर्ध्वं याज्ञवल्क्य दिवः, यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, कस्मिंस्तदोतं च प्रोतं चेति ॥ ३ ॥

सा She उवाच ह said, याज्ञवल्क्य Yājñavalkya यत् which दिवः ऊर्ध्वम् (is) above heaven, यत् which पृथिव्याः अवाक् (is) below the earth, यत् which द्यावापृथिवी अन्तरा (is) between heaven and earth इमे (and is) these two, यत् which भूतं च was भवत् च is भविष्यत् will be च and इति as

आचक्षते (they) say, तत् that (Sūtra) कस्मिन् by what ओतं च प्रोतं च is pervaded इति.

3. She said, 'Yājñavalkya, what pervades that (the Sūtra) which, they say, is above heaven and below the earth, which is heaven and earth as well as between them, and which was, is and will be?'

स होवाच, यदूर्ध्वं गार्गि दिवः, यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, आकाशे तदोतं च प्रोतं चेति ॥ ४ ॥

सः He, आकाशे in the (unmanifested) ether. (Rest as before.)

4. He said, 'Gārgī, the unmanifested ether pervades that which, they say, is above heaven and below the earth, which is heaven and earth as well as between them, and which was, is and will be'.[1]

[[1] The unmanifested universe called the Sūtra is pervaded in its origin, continuance and dissolution by the unmanifested ether.]

सा होवाच, नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचः, अपरस्मै धारयस्वेति; पृच्छ गार्गीति ॥ ५ ॥

सा She उवाच ह said, याज्ञवल्क्य Yājñavalkya यः who मे of mine एतम् this (question) व्यवोचः answered fully ते to you नमः salutation अस्तु be, अपरस्मै for the other (question) धारयस्व hold (yourself) इति; गार्गि Gārgī पृच्छ ask इति.

5. She said, 'Salutation to you, Yājñavalkya, who have fully answered this question of mine. Now hold yourself steady for the other question'. 'Ask, Gārgī.'

सा होवाच, यदूर्ध्वं याज्ञवल्क्य दिवः, यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, कस्मिंस्तदोतं च प्रोतं चेति ॥ ६ ॥

सा (etc.—same as in paragraph 3).

6. She said, 'Yājñavalkya, what pervades that (the Sūtra) which, they say, is above heaven and below the earth, which is heaven and earth as well as between them, and which was, is and will be?'

[The repetition of paragraphs 3 and 4 as paragraphs 6 and 7 is for confirming the previous point.]

स होवाच, यदूर्ध्वं गार्गि दिवः, यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चे-

त्याचक्षते, आकाश एव तदोतं च प्रोतं चेति, कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ॥ ७ ॥

कस्मिन् नु खलु By what आकाश: the (unmanifested) ether. (Rest as in paragraph 4.)

7. He said, 'O Gārgī, it is the unmanifested ether which pervades that which, they say, is above heaven and below the earth, which is heaven and earth as well as between them, and which was, is and will be'. 'What pervades the unmanifested ether?'[1]

[[1] Gārgī's introducing this question after Yājñavalkya had confirmed his previous answer, was prompted by the motive of putting him in a dilemma: Since the pervading agent of the unmanifested ether was even more abstruse than the latter, he would either fail to answer the question or, if he answered it, he would be guilty of trying to describe something that defies description.]

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति, अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन, न तदश्नाति कश्चन ॥ ८ ॥

स: He उवाच ह said, गार्गि O Gārgī ब्राह्मणा: the knowers of Brahman एतत् It वै verily तत् as that अक्षरम् absolute

(undecaying and unchanging) अभिवदन्ति describe, अस्थूलम् not coarse अनणु not fine अह्रस्वम् not short अदीर्घम् not long अलोहितम् not redness अस्नेहम् not oiliness अच्छायम् not shadow अतमः not darkness अवायु not air अनाकाशम् not ether असङ्गम् not sticky अरसम् not savour अगन्धम् not odour अचक्षुष्कम् without eyes अश्रोत्रम् without ears अवाक् without the organ of speech अमनः without mind अतेजस्कम् non-effulgent अप्राणम् without the vital force अमुखम् without mouth अमात्रम् not a measure अनन्तरम् without interior अबाह्यम् without exterior ; तत् It किंचन anything न not अश्नाति eats, कश्चन anybody तत् It न not अश्नाति eats.

8. He said, 'O Gārgī, the knowers of Brahman[1] describe It verily as the Absolute. It is neither coarse nor fine, neither short nor long,[2] neither redness nor oiliness, neither shadow nor darkness, neither air nor ether. It is not sticky, nor is it savour or odour.[3] It is without eyes and ears, without the organ of speech and mind, non-effulgent, without the vital force and mouth. It is not a measure, and is devoid of interior or exterior. It does not eat anything, nor does anybody eat It.[4]

[[1] He gets out of the dilemma by this reference to them.

[2] That is, It is not a substance.

[3] That is, It is not a quality either.

[4] In short, It is free from all attributes, and is only One without a second.]

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति; एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु; एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति, यजमानं देवाः, दर्वीं पितरोऽन्वायत्ताः ॥ ९ ॥

गार्गि O Gārgī एतस्य वै अक्षरस्य of this very Absolute प्रशासने under the rule सूर्याचन्द्रमसौ the sun and the moon विधृतौ held तिष्ठतः stay; द्यावापृथिव्यौ heaven and earth विधृते held तिष्ठतः stay; निमेषाः moments मुहूर्ताः Muhūrtas अहोरात्राणि days and nights अर्धमासाः fortnights मासाः months ऋतवः seasons संवत्सराः years इति these विधृताः held तिष्ठन्ति stay; श्वेतेभ्यः white पर्वतेभ्यः from the mountains प्राच्यः easterly नद्यः rivers अन्याः other प्रतीच्यः westerly अन्याः (and) others यां यां दिशम् अनु to their respective directions स्यन्दन्ति flow; मनुष्याः people ददतः givers प्रशंसन्ति praise, देवाः gods (depend on) यजमानम् the sacrificer, पितरः the manes दर्वीम् the Darvīhoma अन्वायत्ताः depend on. (The rest is similar.)

9. 'Under the rule of this very Absolute, O Gārgī, the sun and moon are held in their

own courses.[1] Under the rule of this very Absolute, O Gārgī, heaven and earth hold their own positions. Under the rule of this very Absolute, O Gārgī, moments, Muhūrtas,[2] days and nights, fortnights, months, seasons and years are maintained in their respective places. Under the rule of this Absolute, O Gārgī, from the white mountains some rivers flowing eastward, others flowing westward and still others (flowing in different directions) keep to their respective courses. Under the rule of this very Absolute, O Gārgī, people praise the charitable,[3] the gods depend on the sacrificer, and the manes on the detached fire-offering.

[In the previous section the existence of Brahman has been indicated by the negation of Its attributes. This however, may lead people to think that such an entity is non-existent. Hence inferential proof of Its existence is being given here.

[1] The creation of the sun and moon as well as their regular movements betoken the existence of their Creator and Ruler, Brahman.

[2] A period of about 48 minutes.

[3] Charity would not be praised unless there was a permanent agent to reward it; for the act of giving, the donor, the recipient and the gift are all perishable, and it is God who connects the donor with the future results of his act.]

यो वा एतदक्षरं गार्ग्यविदित्वास्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राणि, अन्तवदेवास्य तद्भवति; यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः; अथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ॥ १० ॥

गार्गि O Gārgī यः वै whoever एतत् this अक्षरम् Absolute अविदित्वा not knowing अस्मिन् लोके in this world बहूनि many वर्षसहस्राणि thousands of years जुहोति makes fire-offerings यजते performs sacrifices तपः penance तप्यते practise, अस्य of him तत् (all) that अन्तवत् transitory एव only भवति is; गार्गि यः वै एतत् अक्षरम् अविदित्वा (as above) अस्मात् लोकात् from this world प्रैति departs सः he कृपणः (is) pitiable; अथ but गार्गि O Gārgī यः who एतत् this अक्षरम् Absolute विदित्वा knowing अस्मात् लोकात् from this world प्रैति departs सः he ब्राह्मणः (is) a knower of Brahman.

10. 'Whoever, O Gārgī, without knowing this Absolute, makes fire-offerings, performs sacrifices and practises penances (even) for many thousand years in this world, finds all that work only transitory.[1] Whoever, O Gārgī, leaves this world without knowing this Absolute is pitiable.[2] But he, O Gārgī, who leaves this world after knowing this Absolute, is a knower of Brahman.[3]

[[1] Because those works are exhausted after the enjoyment of their results.

[2] Because he is bound to undergo endless transmigration.

[3] The above circumstances furnish another proof of the existence of the Absolute.]

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृ, अश्रुतं श्रोतृ, अमतं मन्तृ, अविज्ञातं विज्ञातृ; नान्यदतोऽस्ति द्रष्टृ, नान्यदतो स्ति श्रोतृ, नान्यदतोऽस्ति मन्तृ, नान्यदतोऽस्ति विज्ञातृ; एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

गार्गि O Gārgī तत् that वै verily एतत् this अक्षरम् Absolute अदृष्टम् (is) unseen द्रष्टृ (but is) the Seer, अश्रुतम् (is) unheard श्रोतृ (but is) the Hearer, अमतम् (is) unthought मन्तृ (but is) the Thinker, अविज्ञातम् (is) unknown विज्ञातृ (but is) the Knower; अतः than It अन्यत् other द्रष्टृ seer न not अस्ति there is, अतः अन्यत् श्रोतृ hearer न अस्ति, अतः अन्यत् मन्तृ thinker न अस्ति, अतः अन्यत् विज्ञातृ knower न अस्ति; गार्गि O Gārgī एतस्मिन् उ खलु अक्षरे by this very Absolute आकाशः the unmanifested ether ओतः च प्रोतः च (is) pervaded इति.

11. 'Verily this Absolute, O Gārgī, is never seen, but is the Seer;[1] It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other seer than It, there is no other

hearer than it, there is no other thinker than It, there is no ther knower than It.[2] This very Absolute, O Gārgī, pervades the unmanifested ether'.[3]

[[1] That is, appears to be such on account of self-imposed limitation. In reality It is sight itself, being absolute Intelligence.

[2] The Absolute, like the Inner Controller of the preceding section, is not a different entity from the deity of earth etc. (the individual self). These three—the individual self, the Inner Controller or Īs'vara and the Absolute—are at bottom identical. The Supreme Brahman as reflected in the body and organs characterised by nescience, desire and work is the individual self; the same Brahman as reflected in the eternal and infinite power of knowledge is the Īs'vara; and in Its unconditioned, pure essence It is the Absolute. Thus Brahman or the Supreme Self is also called by various names from Hiraṇyagarbha down to animals and plants on account of apparent limitations.

[3] This answers the question put in paragraph 7. It should be noted that the epithets used in the text of this paragraph are exactly those of III. VII. 23. Only there they were masculine as qualifying the word 'Antaryāmin', but here they are neuter as qualifying the word 'Akṣara'.]

सा होवाच, ब्राह्मणा भगवन्तस्तदेव बहु मन्येध्वं यदस्मान्नमस्कारेण मुच्येध्वम्; न वै जातु युष्माकमिमं

कश्चिद्ब्रह्मोद्यं जेतेति ; ततो ह वाचक्नव्युपरराम ॥ १२॥

इत्यष्टमं ब्राह्मणम् ॥

सा She उवाच ह said, भगवन्तः venerable ब्राह्मणाः Brāhmaṇas यत् if अस्मात् from him नमस्कारेण with a salutation मुच्येध्वम् (you) can get off तत् that एव only बहु enough मन्येध्वम् (you) should consider; युष्माकम् amongst you कश्चित् any one इमम् him ब्रह्मोद्यम् in expounding Brahman वै verily जातु ever न not जेता will defeat इति ; ततः ह then वाचक्नवी the daughter of Vacaknu उपरराम kept quiet.

12. She said, 'Venerable Brāhmaṇas, you should consider it enough if you can get off from him with a salutation. Certainly none of you can ever defeat him in expounding Brahman'. Then the daughter of Vacaknu kept quiet.

SECTION NINE

अथ हैनं विदग्धः शाकल्यः पप्रच्छ, कति देवा याज्ञवल्क्येति ; स हैतयैव निविदा प्रतिपेदे, यावन्तो वैश्वदेवस्य निविद्युच्यन्ते—त्रयश्च त्री च शता, त्रयश्च त्री च सहस्रेति ; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति ; त्रयस्त्रिंशदिति ; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति ;

षडिति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; त्रय इति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; द्वाविति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; अध्यर्ध इति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; एक इति; ओमिति होवाच, कतमे ते त्रयश्च त्री च शता, त्रयश्च त्री च सहस्रेति ॥ १ ॥

अथ ह Then विदग्धः Vidagdha शाकल्यः the son of Sakala एनम् him पप्रच्छ questioned; याज्ञवल्क्य Yājñavalkya कति how many देवाः gods (are there) इति; सः ह he एतया निविदा with this Nivid एव only प्रतिपेदे ascertained, वैश्वदेवस्य of (the laudatory hymn relating to) the Vis'vadevas निविदि in the Nivid यावन्तः as many उच्यन्ते are mentioned—त्री three शता च hundred त्रयः three च and, त्री three सहस्रा च thousand त्रयः three च and इति; ओम् true इति उवाच ह (he) said, याज्ञवल्क्य Yājñavalkya कति how many एव exactly देवाः gods (are there) इति; त्रयस्त्रिंशत् thirty-three इति; षट् six, त्रयः three, द्वौ two, अध्यर्धः one and a half, एकः one; कतमे which ते (are) they. (Rest as above.)

1. Then Vidagdha, the son of S'akala, questioned him, 'How many gods are there, Yājñavalkya?' Yājñavalkya ascertained it only through this Nivid,[1] saying, 'As many as are mentioned in the Nivid of (the laudatory hymn) relating to the Vis'vadevas—three

hundred and three, and three thousand and three'. 'True', said S'ākalya, 'how many gods exactly are there, Yājñavalkya?' 'Thirty-three.' 'True', said S'ākalya, 'how many gods exactly are there, Yājñavalkya?' 'Six.' 'True', said S'ākalya, 'how many gods exactly are there, Yājñavalkya?' 'Three.' 'True', said S'ākalya, 'how many gods exactly are there, Yājñavalkya?' 'Two.' 'True', said S'ākalya, 'how many gods exactly are there, Yājñavalkya?' 'One and a half.' 'True', said S'ākalya, 'how many gods exactly are there, Yājñavalkya?' 'One.' 'True', said S'ākalya, 'which are those three hundred and three, and three thousand and three?'

[[1] A set of Mantras stating the number of the gods that is inserted among the laudatory hymns.]

स होवाच, महिमान एवैषामेते, त्रयस्त्रिंशत्त्वेव देवा इति ; कतमे ते त्रयस्त्रिंशदिति ; अष्टौ वसवः, एकादश रुद्राः ; द्वादशादित्याः, ते एकत्रिंशत्, इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥ २ ॥

सः ह He उवाच said, एते these एषाम् of these एव only महिमानः (are) manifestations, देवाः the gods तु but त्रयस्त्रिंशत् (are) thirty-three एव only इति ; कतमे which (are) ते those

त्रयस्त्रिंशत् thirty-three इति; अष्टौ eight वसवः Vasus, एकादश eleven रुद्राः Rudras, द्वादश twelve आदित्याः Ādityas—ते these एकत्रिंशत् (are) thirty-one, इन्द्रः च Indra प्रजापतिः Prajāpati च and त्रयस्त्रिंशौ (make up) thirty-three इति.

2. Yājñavalkya said, 'Really there are but thirty-three gods; the others are only their manifestations'. 'Which are those thirty-three?' 'The eight Vasus, eleven Rudras and twelve Ādityas—these come to thirty-one, and Indra and Prajāpati make up the thirty-three.'

कतमे वसव इति; अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः; एतेषु हीदं सर्वं हितमिति तस्माद्वसव इति ॥ ३ ॥

कतमे Which (are) वसवः Vasus इति; अग्निः च fire पृथिवी च earth वायुः च air अन्तरिक्षं च the sky आदित्यः च the sun द्यौः च heaven चन्द्रमाः च the moon नक्षत्राणि the stars च and—एते these वसवः (are) Vasus; एतेषु on these हि alone इदम् this सर्वम् all हितम् rests इति because तस्मात् therefore वसवः (they are known as) Vasus इति.

3. 'Which are the Vasus?' 'Fire, earth, air, the sky, the sun, heaven, the moon and stars—these are the Vasus. Because all this (universe) rests on these alone.[1] Therefore they are known as Vasus.'

[[1] Since they constitute the bodies and organs of all beings, which lodge them and enable them to perform work and experience its results.]

कतमे रुद्रा इति; दशेमे पुरुषे प्राणाः, आत्मैकादशः; ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति; तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ४ ॥

कतमे Which (are) रुद्राः the Rudras इति; पुरुषे in man (the human body) इमे these दश ten (five sensory and five motor) प्राणाः organs, आत्मा the mind एकादशः (is) the eleventh; यदा when ते they अस्मात् this मर्त्यात् mortal शरीरात् from body उत्क्रामन्ति go out अथ then रोदयन्ति make (others) cry; यत् because तत् then रोदयन्ति (they) make (others) cry तस्मात् therefore रुद्राः (they are called) Rudras इति.

4. 'Which are the Rudras?' 'The ten organs in man, and the mind is the eleventh. When they leave this mortal body, they make (one's relatives) cry. Because they then make them cry, they are called Rudras.'

कतम आदित्या इति; द्वादश वै मासाः संवत्सरस्य, एत आदित्याः, एते हीदं सर्वमाददाना यन्ति; ते यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति ॥ ५ ॥

कतमे Which (are) आदित्याः the Ādityas इति; संवत्सरस्य to a year द्वादश वै twelve मासाः (there are) months, एते these (are) आदित्याः the Ādityas, एते these हि for इदम् this सर्वम् all आददानाः taking यन्ति go; यत् because ते they इदं सर्वम् आददानाः यन्ति तस्मात् therefore आदित्याः (they are called) Ādityas इति.

5. 'Which are the Ādityas?' 'A year has twelve months; these are the Ādityas, for they go taking away all this.[1] Because they go taking away[2] all this, they are called Ādityas.'

[[1] The longevity of people and the results of their work.

[2] That is, because everything wears out with the passage of time,]

कतम इन्द्रः, कतमः प्रजापतिरिति; स्तनयित्नुरेवेन्द्रः, यज्ञः प्रजापतिरिति; कतमः स्तनयित्नुरिति; अशनिरिति; कतमो यज्ञ इति; पशव इति ॥ ६ ॥

कतमः Which इन्द्रः (is) Indra, कतमः which प्रजापतिः (is) Prajāpati इति; स्तनयित्नुः the thunder-cloud एव indeed इन्द्रः (is) Indra, यज्ञः the sacrifice प्रजापतिः (is) Prajāpati इति; कतमः which स्तनयित्नुः (is) the thunder-cloud इति; अशनिः the thunderbolt इति; कतमः which यज्ञः (is) the sacrifice इति; पशवः animals इति.

6. 'Which is Indra, and which is Prajāpati?' 'The thunder-cloud indeed is Indra,

and the sacrifice Prajāpati.' 'Which is the thunder-cloud?' 'The thunderbolt.'[1] 'Which is the sacrifice?' 'Animals.'[2]

[[1] Here it means vigour or strength that kills others. As this is a function of Indra, he is called the thunderbolt.

[2] Animals are an important ingredient of a sacrifice. Hence they are called the sacrifice.]

कतमे षडिति; अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च, एते षट्, एते हीदं सर्वं षडिति ॥७॥

कतमे Which षट् (are) the six (gods) इति; अग्निः च fire पृथिवी च the earth वायुः च the air अन्तरिक्षं च the sky आदित्यः च the sun द्यौः heaven च and एते these षट् (are) the six (gods), एते these षट् six हि for इदं सर्वम् all those (gods) इति.

7. 'Which are the six (gods)?' 'Fire, earth, air, the sky, the sun and heaven—these are the six (gods), for these six comprise all those[1] (gods).'

[[1] The thirty-three and other gods mentioned before are included in these six.]

कतमे ते त्रयो देवा इति; इम एव त्रयो लोकाः, एषु हीमे सर्वे देवा इति; कतमौ तौ द्वौ देवाविति;

अन्नं चैव प्राणश्चेति; कतमोऽध्यर्ध इति; योऽयं पवत इति ॥ ८ ॥

कतमे Which (are) ते those त्रयः three देवाः gods इति; इमे these एव alone त्रयः three लोकाः worlds, इमे those सर्वे all देवाः gods हि for एषु (are) in these इति; कतमौ which (are) तौ those द्वौ two देवौ gods इति; अन्नं च matter प्राणः the (cosmic) vital force च and एव indeed इति; कतमः which (are) अध्यर्धः the one and a half इति; यः अयम् this (air) that पवते blows इति.

8. 'Which are the three gods?' 'These three worlds[1] alone, for all those gods are included in these three.' 'Which are the two gods?' 'Matter and the vital force (Hiraṇyagarbha).' 'Which are the one and a half?' 'This (air) that blows.'

[[1] Earth, comprising fire and earth of the preceding paragraph; the sky, comprising air and the sky; and heaven, comprising the sun and heaven.]

तदाहुः, यदयमेक इवैव पवते, अथ कथमध्यर्ध इति; यदस्मिन्निदं सर्वमध्यार्ध्नोत्, तेनाध्यर्ध इति; कतम एको देव इति; प्राण इति, स ब्रह्म, त्यदित्याचक्षते ॥९॥

तत् Concerning this आहुः (some) say, यत् when अयम् this (air) एकः as one एव only पवते blows, अथ then कथम्

इव how अध्यर्धः (can it be) one and a half इति; यत् because अस्मिन् (सति) it existing इदम् this सर्वम् all अध्यार्ध्नोत् flourishes, तेन therefore अध्यर्धः one and a half इति; कतमः which (is) एकः the one देवः god इति; प्राणः the (cosmic) vital force इति, सः it ब्रह्म (is) Brahman, त्यत् Tyat (that) इति आचक्षते (they) call (it).

9. 'Concerning this (some) say, "When the air blows as only one entity, how can it be one and a half?" Because all beings flourish by its existence, it is one and a half.' 'Which is the one god?' The vital force (Hiraṇyagarbha).[1] It is Brahman; (they) call it "Tyat"[2] (that).'

[[1] He is one, and he also expands into any number of gods with different functions and attributes according to the varying capacities of persons to comprehend him.

[2] A word signifying something that is not directly perceived.]

पृथिव्येव यस्यायतनम्, अग्निर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं शारीरः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; अमृतमिति होवाच ॥ १० ॥

पृथिवी Earth एव verily यस्य whose आयतनम् (is) abode (body), अग्निः fire लोकः (is) the eye, मनः-ज्योतिः whose light is

the mind, सर्वस्य आत्मनः of each body and organ परायणम् (who is) the chief support तम् that पुरुषम् being यः वै who विद्यात् knows याज्ञवल्क्य O Yājñavalkya सः he वै indeed वेदिता a knower स्यात् can be. यम् That पुरुषम् being सर्वस्य आत्मनः परायणं (as above) आत्थ (you) call तम् him अहम् I वेद do know वै certainly; यः who एव indeed अयम् this शारीरः who is in the body पुरुषः being सः he एषः (is) this; शाकल्य S'ākalya वद एव do ask about (it); तस्य his का who (is) देवता deity (cause) इति; अमृतम् nectar (chyle) इति उवाच ह (he) said.

10. 'He who knows that being whose body is verily earth, whose eye is fire, whose light is the mind,[1] and who is the chief support[2] of all bodies and organs, is indeed a knower, O Yājñavalkya.' 'I do know that being who, as you say, is the chief support of all bodies and organs. It is this being who is in this body.[3] Ask more, S'ākalya.' 'Who is his deity (cause)?' 'Nectar (chyle)', said Yājñavalkya.

[Eight forms of the cosmic vital force are now being described one by one for the sake of meditation, each having a general manifestation, a special manifestation and a cause.

[1] Who weighs the pros and cons of a thing with the mind.

[2] As the skin, flesh and blood contributed by the mother, which sustain the bone, marrow and seed derived from the father.

[3] As the above three ingredients derived from the mother, which abound in earthy elements.

काम एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं काममयः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; स्त्रिय इति होवाच॥११॥

कामः Lust, हृदयम् the intellect; काममयः made up of lust, स्त्रियः women. (Rest as before.)

11. 'He who knows that being whose body is verily desire, whose eye is the intellect, whose light is the mind, and who is the chief support of all bodies and organs, is indeed a knower, O Yājñavalkya.' 'I do know that being who, as you say, is the chief support of all bodies and organs. It is this being who is identified with sex desire.[1] Ask more, S'ākalya.' 'Who is his deity?' 'Women',[2] said Yājñavalkya.

[[1] Both collective and individual.

[2] As exciting the desire of men.]

रूपाण्येव यस्यायतनम्, चक्षुर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवासावादित्ये पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; सत्यमिति होवाच ॥ १२ ॥

रूपाणि Colours (in general), चक्षुः the eye; असौ that आदित्ये in the sun, सत्यम् truth (the eye). (Rest as before.)

12. 'He who knows that being whose body is verily colours (in general), whose instrument of vision is the eye, whose light is the mind, and who is the chief support of all bodies and organs, is indeed a knower, O Yājñavalkya.' 'I do know that being who, as you say, is the chief support of all bodies and organs. It is this being who is in the sun. Ask more, S'ākalya.' 'Who is his deity?' 'Truth (the eye)',[1] said Yājñavalkya.

[[1] 'The sun emanated from the eye (of Virāj)' (*Ṛg-Veda* X. xc. 13).]

आकाश एव यस्यायतनम्, श्रोत्रं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः

परायणं यमात्थ; य एवायं श्रोत्रः प्रातिश्रुत्कः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; दिश इति होवाच ॥ १३ ॥

आकाश: The ether, श्रोत्रम् the ear; श्रोत्र: identified with the ear प्रातिश्रुत्कः identified with each occasion of hearing, दिश: the directions. (Rest as before.)

13. 'He who knows that being whose body is verily the ether, whose eye is the ear, whose light is the mind, and who is the chief support of all bodies and organs, is indeed a knower, O Yājñavalkya.' 'I do know that being who, as you say, is the chief support of all bodies and organs. It is this being who is identified with the ear and with each occasion of hearing. Ask more, S'ākalya.' 'Who is his deity?' 'The directions', said Yājñavalkya.

तम एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं छायामयः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; मृत्युरिति होवाच ॥ १४ ॥

तम: Darkness, हृदयम् the intellect; छायामय: identified with shadow, मृत्यु: death. (Rest as before.)

14. 'He who knows that being whose body is verily darkness, whose eye is the intellect, whose light is the mind, and who is the chief support of all bodies and organs, is indeed a knower, O Yājñavalkya.' 'I do know that being who, as you say, is the chief support of all bodies and organs. It is this being who is identified with shadow (ignorance). Ask more, S'ākalya.' 'Who is his deity?' 'Death (Hiraṇyagarbha)', said Yājñavalkya.

रूपाण्येव यस्यायतनम्, चक्षुर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायमादर्शे पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; असुरिति होवाच ॥ १५ ॥

रूपाणि (Particular) colours, चक्षुः the eye; आदर्शे in a mirror, असुः the vital force. (Rest as before.)

15. 'He who knows that being whose body is verily (particular) colours,[1] whose instrument of vision is the eye, whose light is the mind, and who is the chief support of all bodies and organs, is indeed a knower, O Yājñavalkya.' 'I do know that being who, as you say, is the

chief support of all bodies and organs. It is this being who is in a mirror.[2] Ask more, S'ākalya.' 'Who is his deity?' 'The vital force',[3] said Yājñavalkya.

[[1] *Viz.*, those that reflect. In paragraph 12 colours in general were referred to.

[2] Any reflecting object is meant.

[3] Reflection depends on rubbing, which requires strength. Hence the vital force is said to be the cause of the being identified with reflection.]

आप एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायमप्सु पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; वरुण इति होवाच ॥ १६ ॥

आपः Water (in general), हृदयम् the intellect; अप्सु in (particular volumes of) water, वरुणः Varuṇa (the rain-god here, rain). (Rest as before.)

16. 'He who knows that being whose body is verily water (in general), whose eye is the intellect, whose light is the mind, and who is the chief support of all bodies and organs, is indeed a knower, O Yājñavalkya.' 'I do know that being who, as you say, is the chief support

of all bodies and organs. It is this being who is in (particular volumes of) water. Ask more, S'ākalya.' 'Who is his deity?' 'Varuṇa[1] (rain)', said Yājñavalkya.

[[1] The water of reservoirs etc. comes from rain. Rain is therefore the cause of such water.]

रेत एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं पुत्रमयः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; प्रजापतिरिति होवाच ॥१७॥

रेत: The seed; पुत्रमय: identified with the son, प्रजापति: Prajāpati (the father). (Rest as before.)

17. 'He who knows that being who inhabits the seed, whose eye is the intellect, whose light is the mind, and who is the chief support of all bodies and organs, is indeed a knower, O Yājñavalkya.' 'I do know that being who, as you say, is the chief support of all bodies and organs. It is this being[1] who is identified with the son. Ask more, S'ākalya.' 'Who is his deity?' 'Prajāpati (the father)', said Yājñavalkya.

[[1] That is, the bones, marrow and seed that are derived from the father.]

शाकल्येति होवाच याज्ञवल्क्यः, त्वां स्विदिमे ब्राह्मणा अङ्गारावक्षयणमक्रता३ इति ॥ १८ ॥

याज्ञवल्क्यः Yājñavalkya उवाच ह said, शाकल्य S'ākalya इति, त्वाम् you स्वित् forsooth इमे these ब्राह्मणाः Brāhmaṇas अङ्गार-अवक्षयणम् (their) tongs for burning charcoal अक्रता३ have made इति.

18. 'S'ākalya', said Yājñavalkya, 'have these Brāhmaṇas forsooth made you their tongs for burning charcoal?'[1]

[Five forms of the universe, divided according to the directions, are being presented to show how they are all unified in the mind.

[1] 'Have they made you their cat's paw, so to say?']

याज्ञवल्क्येति होवाच शाकल्यः, यदिदं कुरुपञ्चालानां ब्राह्मणानत्यवादीः, किं ब्रह्म विद्वानिति; दिशो वेद सदेवाः सप्रतिष्ठा इति; यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः ॥ १९ ॥

शाकल्यः S'ākalya उवाच ह said, याज्ञवल्क्य Yājñavalkya इति, यत् that कुरुपञ्चालानाम् of Kuru and Pañcāla ब्राह्मणान् Brāhmaṇas इदम् thus अत्यवादीः (you) have decried, किम् is it ब्रह्म Brahman विद्वान् after knowing इति; सदेवाः with (presiding) deities सप्रतिष्ठाः with supports दिशः the

directions वेद (I) know इति ; यत् if सदेवाः सप्रतिष्ठाः दिशः वेत्थ (you) know—

19. 'Yājñavalkya', said S'ākalya, 'is it after having known Brahman that you have thus decried these Brāhmaṇas of Kuru and Pañcāla?' 'I know[1] the directions with their deities and their supports.' 'If you know the directions with their deities and supports—

[[1] That is, the meditations regarding the directions. He meant that his mind, divided in five forms, was identified with the directions and through them with the universe. Through meditation one attains identity with the deity meditated upon.]

किंदेवतोऽस्यां प्राच्यां दिश्यसीति; आदित्यदेवत इति; स आदित्यः कस्मिन् प्रतिष्ठित इति; चक्षुषीति; कस्मिन्नु चक्षुः प्रतिष्ठितमिति; रूपेष्विति, चक्षुषा हि रूपाणि पश्यति; कस्मिन्नु रूपाणि प्रतिष्ठितानीति; हृदय इति होवाच, हृदयेन हि रूपाणि जानाति, हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीति; एवमेवैतद्याज्ञवल्क्य ॥ २० ॥

किं-देवतः Identified with which deity अस्याम् this प्राच्याम् eastern दिशि in direction असि (are you) इति ; आदित्य-देवतः with the deity sun इति; सः that आदित्यः sun कस्मिन् on what प्रतिष्ठितः rests इति ; चक्षुषि on the eye इति ; कस्मिन् नु

on what चक्षुः the eye प्रतिष्ठितम् rests इति; रूपेषु in colours इति, चक्षुषा with the eye हि for रूपाणि colours पश्यति (one) sees; कस्मिन् नु on what रूपाणि colours प्रतिष्ठितानि rest इति; हृदये on the heart (mind) इति उवाच ह said (Yājñavalkya), हृदयेन through the heart (mind) हि for रूपाणि colours जानाति (one) knows, हृदये हि in the heart एव verily रूपाणि colours प्रतिष्ठितानि established भवन्ति are इति; याज्ञवल्क्य Yājñavalkya एतत् it एवम् (is) so एव indeed.

20. 'What deity are you identified with in this eastern direction?' 'With the deity sun.' 'On what does that sun rest?' 'On the eye.'[1] 'On what does the eye rest?' 'On colours,[2] for one sees colours with the eye.' 'On what do colours rest?' 'On the heart (mind)', said Yājñavalkya, 'for one knows colours through the heart;[3] (hence) colours verily rest on the heart.'[4] 'It is indeed so, Yājñavalkya.'

[[1] *Ṛg-Veda* X. xc. 13 and *Ai. U.* I. 4 speak of the sun being produced from the eye of the Lord.

[2] The eye is produced by colours and cannot help perceiving them. The sun, the eye, the east and whatever is visible there all rest on colour, that is, represent it.

[3] And it is modified into them.

[4] Because one remembers through the mind colours that lie as impressions.]

किंदेवतोऽस्यां दक्षिणायां दिश्यसीति; यमदेवत इति; स यमः कस्मिन्प्रतिष्ठित इति; यज्ञ इति; कस्मिन्नु यज्ञः

प्रतिष्ठित इति; दक्षिणायामिति; कस्मिन्नु दक्षिणा प्रतिष्ठितेति; श्रद्धायामिति, यदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति, श्रद्धायां ह्येव दक्षिणा प्रतिष्ठितेति; कस्मिन्नु श्रद्धा प्रतिष्ठितेति; हृदय इति होवाच, हृदयेन हि श्रद्धां जानाति, हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीति; एवमेवैतद्याज्ञवल्क्य ॥ २१ ॥

दक्षिणायाम् Southern; यम-देवत: identified with the deity Yama (the god of death); यज्ञे in the sacrifice; दक्षिणायाम् on remuneration (of priests); श्रद्धायाम् on faith; यदा एव whenever हि for श्रद्धत्ते (a man) has faith अथ then दक्षिणाम् remuneration ददाति (he) offers, हृदयेन through the heart हि for श्रद्धाम् faith जानाति (one) knows. (Rest as before.)

21. 'What deity are you identified with in this southern direction?' 'With the deity Yama.' 'On what does that Yama rest? 'On the sacrifice.'[1] 'On what does the sacrifice rest?' 'On remuneration[2] (of priests).' 'On what does remuneration rest?' 'On faith,[3] for whenever a man has faith, he offers remuneration to priests; (hence) remuneration verily rests on faith.' 'On what does faith rest?' 'On the heart',[4] said Yājñavalkya, 'for one knows faith through the heart; (hence) faith

verily rests on the mind.' 'It is indeed so, Yājñavalkya.'

[[1] The sacrificer redeems the sacrifice from the priests who perform them by giving them remuneration. Thereby he wins the south together with its presiding deity, Yama. Hence Yama, being the effect of the sacrifice, rests on it.

[2] Because it is redeemed by remuneration.

[3] In the Scriptures; this prompts liberality.

[4] Because faith is a quality of the heart.]

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति; वरुणदेवत इति; स वरुणः कस्मिन्प्रतिष्ठित इति; अप्स्विति; कस्मिन्न्वापः प्रतिष्ठिता इति; रेतसीति; कस्मिन्नु रेतः प्रतिष्ठितमिति; हृदय इति, तस्मादपि प्रतिरूपं जातमाहुः, हृदयादिव सृप्तः, हृदयादिव निर्मित इति, हृदये ह्येव रेतः प्रतिष्ठितं भवतीति; एवमेवैतद्याज्ञवल्क्य ॥ २२ ॥

प्रतीच्याम् Western; वरुण-देवत: identified with the deity Varuṇa (the god of rain); अप्सु on water; आपः water, रेतसि on the seed; रेत: the seed; तस्मात् अपि therefore प्रतिरूपम् with strong resemblance (to his father) जातम् of (a newly) born (child) आहु: (people) say, हृदयात् from (his father's) heart इव as it were सृप्तः (he) has emanated, निर्मित: has been created इति. (Rest as before.)

22. 'What deity are you identified with in this western direction?' 'With the deity

Varuṇa.' 'On what does that Varuṇa rest?' 'On water.'[1] 'On what does water rest?' 'On the seed.'[2] 'On what does the seed rest?' 'On the heart.[3] Therefore people say of a new-born child with strong resemblance (to his father), that he has emanated from (his father's) heart, as it were—has been created from (his father's) heart, as it were; (hence) the seed verily rests on the heart.' 'It is indeed so, Yājñavalkya.'

[[1] 'Faith is water' (*Tai. Saṁ.* I. VI. viii. 1), and according to another S'ruti, 'He created Varuṇa from faith'. Hence Varuṇa rests on water.

[2] 'Water was produced from the seed' (*Ai. U.* I. I. 4).

[3] Because sex desire is a quality of the heart, and it starts the seed.]

किंदेवतोऽस्यामुदीच्यां दिश्यसीति; सोमदेवत इति; स सोमः कस्मिन्प्रतिष्ठित इति; दीक्षायामिति; कस्मिन्नु दीक्षा प्रतिष्ठितेति; सत्य इति, तस्मादपि दीक्षितमाहुः सत्यं वदेति, सत्ये ह्येव दीक्षा प्रतिष्ठितेति; कस्मिन्नु सत्यं प्रतिष्ठितमिति; हृदय इति होवाच, हृदयेन हि सत्यं जानाति, हृदये ह्येव सत्यं प्रतिष्ठितं भवतीति; एवमेवैतद्याज्ञवल्क्य ॥ २३ ॥

उदीच्याम् Northern; सोम-देवत: identified with the deity moon; दीक्षायाम् on initiation; दीक्षा initiation, सत्ये on truth; तस्मात् अपि therefore दीक्षितम् to one initiated आहु: (people) say, सत्यम् the truth वद speak इति; सत्ये on truth. (Rest as before.)

23. 'What deity are you identified with in this northern direction?' 'With the deity moon.' 'On what does that moon rest?' 'On initiation.'[1] 'On what does initiation rest?' 'On truth.[2] Therefore they say to the initiated one, "Speak the truth"; for initiation verily rests on truth.' 'On what does truth rest?' 'On the heart', said Yājñavalkya, 'for one knows truth through the heart; (hence) truth rests on the heart.' 'It is indeed so, Yājña-valkya.'

[[1] The initiated sacrificer buys the Soma creeper, performs sacrifices with it, meditates and becomes one with the north, which is presided over by the moon.

[2] Because breach of truth spoils the initiation.]

किंदेवतोऽस्यां ध्रुवायां दिश्यसीति; अग्निदेवत इति; सोऽग्निः कस्मिन्प्रतिष्ठित इति; वाचीति; कस्मिन्नु वाक् प्रतिष्ठितेति; हृदय इति; कस्मिन्नु हृदयं प्रतिष्ठित-मिति ॥ २४ ॥

ध्रुवायाम् Fixed; अग्नि-देवतः identified with the deity fire; वाचि in (the organ of) speech; वाक् (the organ of) speech. (Rest as before.)

24. 'What deity are you identified with in this fixed direction (overhead)?' 'With the deity fire.' 'On what does the fire rest?' 'On the organ of speech.' 'On what does speech rest?' 'On the heart.'[1] 'On what does the heart rest?'

[[1] In paragraph 20, colour together with the east, the sun, etc. has been stated to merge in Yājñavalkya's heart. In paragraphs 21-24, actions with or without meditation, together with the south, west and north, their deities, etc. have also been shown to merge there. Now name also is shown to do the same through speech. So Yājñavalkya's heart now embraces the whole universe, which only consists of name, colour (form) and action.]

अहल्लिकेति होवाच याज्ञवल्क्यः, यत्रैतदन्यत्रास्मन्मन्यासै, यद्ध्येतदन्यत्रास्मत्स्यात्, श्वानो वैनदद्युः, वयांसि वैनद्विमथ्नीरन्निति ॥ २५ ॥

याज्ञवल्क्यः Yājñavalkya उवाच ह said, अहल्लिक O ghost (lit. what disappears by day) इति, यत्र when मन्यासै (you) think एतत् it (the heart) अस्मत् from us (the body) अन्यत्र (is) elsewhere, यत् if हि indeed एतत् it अस्मत् from us अन्यत्र elsewhere स्यात् be, श्वानः dogs वा either एतत् this (body)

अद्युः would eat, वयांसि birds वा or एनत् it विमथ्नीरन् would tear to pieces इति.

25. 'You ghost', said Yājñavalkya, 'when you think the heart (mind) is elsewhere from us,[1] were it indeed elsewhere from us, then dogs would eat this body, or birds tear it to pieces.'[2]

[[1] From the body.

[2] If it were not in the body, the latter would die. So the heart must be understood to rest on the body. The body, again, as consisting of name, form and action, rests on the heart.]

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ; कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्न्वपानः प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ; उदान इति ; कस्मिन्नूदानः प्रतिष्ठित इति ; समान इति ; स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः ; स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा

विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजह्रुरन्यन्मन्य-मानाः ॥ २६ ॥

कस्मिन् नु On what त्वं च you (the body) आत्मा the heart (mind) च and प्रतिष्ठितौ resting स्थः are इति; प्राणे on the Prāṇa इति; प्राणः the Prāṇa, अपाने on the Apāna; अपानः the Apāna, व्याने on the Vyāna; व्यानः the Vyāna, उदाने on the Udāna; उदानः the Udāna, समाने on the Samāna. (The rest is similar.) एषः This आत्मा self सः (is) That इति न (which has been described as) not this इति न not this, अगृह्यः (It is) imperceptible, न not हि for गृह्यते (It is) percieved, अशीर्यः unshrinking, न हि शीर्यते for (It) does not shrink, असङ्गः unattached, न हि सज्यते for (It) is not attached, असितः untrammelled, न व्यथते (It) does not suffer, न रिष्यति (It) does not perish; एतानि these (are) अष्टौ the eight आयतनानि bodies, अष्टौ लोकाः instruments of vision, अष्टौ देवाः deities अष्टौ पुरुषाः beings; सः He यः who तान् those पुरुषान् beings निरुह्य projecting (out of Himself) प्रत्युह्य (and) withdrawing (into Himself) अत्यक्रामत् transcends (them), औपनिषदम् to be known only from the Upaniṣads तम् that पुरुषम् Being त्वा you पृच्छामि (I) ask; तम् of Him मे to me न not विवक्ष्यसि (you) will clearly tell चेत् if, ते your मूर्धा head विपतिष्यति will fall off इति; शाकल्यः S'ākalya तं ह Him न not मेने knew; तस्य his मूर्धा head विपपात ह fell off; अपि also परिमोषिणः robbers अस्य his अस्थीनि bones (body) अन्यत् something else (treasure) मन्यमानाः supposing (them) अपजह्रुः took away.

26. 'On what do the body and the heart (mind) rest?' 'On the Prāna.' 'On what does the Prāṇa rest?' 'On the Apāna.' 'On what does the Apāna rest?' 'On the Vyāna.' 'On what does the Vyāna rest?' 'On the Udāna.' 'On what does the Udāna rest?' 'On the Samāna.'[1] This self is That which has been described[2] as 'Not this, not this'. It is imperceptible, for It is not perceived;[3] unshrinking, for It does not shrink; unattached, for It is not attached; untrammelled, It does not suffer, nor perish. 'These are the eight bodies, the eight instruments of vision, the eight deities and the eight beings.[4] I ask you of that Being who is to be known only from the Upaniṣads, and who projects these beings, withdraws them and (again) transcends them.[5] If you cannot clearly tell me of Him, your head shall fall off.' S'ākalya did not know Him. His head fell off; and robbers took away his bones, supposing them to be something else.

[[1] From the specific functions of these five forms of the vital force, given in notes 5-9 on I. v. 3, it will be clear how they are interrelated. The Prāṇa would exhaust itself through the mouth and nostrils, if it were

not held back by the Apāna. The Apāna too would go out through the lower orifice, as the Prāṇa would in front, if both were not checked by the Vyāna from its central position. Again, these three would go out in different directions, if they were not fixed to the Udāna. And all the four rest on the Samāna.

[2] In the first two chapters, the co-ordination of the functions of the body, mind and vital force points to the existence of an extra-corporeal being for whose sake all those exist. This is what we know as the individual self. But its real nature is transcendent. Stripped of the limiting adjuncts that are superimposed by nescience, the individual self is identical with the Supreme Self.

[3] Only material things, which are effects and have dimensions, come within the range of the organs, but not the Self. Similarly It is beyond all other characteristics of limited objects such as decay, relationship, bondage, pain and death.

[4] Mentioned in paragraphs 10-17.

[5] That is, who is both conditioned and unconditioned, Īs'vara as also the Supreme Brahman.]

अथ होवाच, ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु, सर्वे वा मा पृच्छत, यो वः कामयते तं वः पृच्छामि, सर्वान्वा वः पृच्छामीति ; ते ह ब्राह्मणा न दधृषुः ॥ २७ ॥

अथ Then उवाच ह (Yājñavalkya) said, भगवन्तः venerable ब्राह्मणाः Brāhmaṇas वः amongst you यः who कामयते wishes

सः he मा me पृच्छतु let (him) ask, सर्वे all वा or मा me पृच्छत ask, वः amongst you यः who कामयते wishes वः amongst you तम् him पृच्छामि (I may) ask, वः of you सर्वान् all वा or पृच्छामि (I may) ask इति; ते ह those ब्राह्मणाः Brāhmaṇas न not दधृषुः dared.

27. Then Yājñavalkya said, 'Venerable Brāhmaṇas, any one amongst you who wishes may question me, or all of you may do so. Or I may question any one amongst you who (so) wishes, or I may ask all of you'. The Brāhmaṇas did not dare.

तान् हैतैः श्लोकैः पप्रच्छ—

यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ॥
तस्य लोमानि पर्णानि त्वमस्योत्पाटिका बहिः ॥१॥

तान् ह Them एतैः with these श्लोकैः verses पप्रच्छ (he) asked—यथा as (is) वनस्पतिः वृक्षः a big tree तथा so एव indeed पुरुषः (is) man, अमृषा (this is) true; तस्य his लोमानि hairs पर्णानि (are its) leaves, अस्य his त्वक् skin (is) बहिः (its) outer उत्पाटिका bark.

28. (1) He questioned them with these verses: 'As is a big tree, so indeed is man. (This is) true. His hairs are its leaves, his skin its outer bark.

त्वच एवास्य रुधिरं प्रस्यन्दि त्वच उत्पटः ।।
तस्मात्तदातृण्णात्प्रैति रसो वृक्षादिवाहतात् ।। २ ।।

अस्य His त्वचः from skin एव only रुधिरम् blood प्रस्यन्दि flowing (भवति is), त्वचः from the bark उत्पटः sap; तस्मात् therefore आहतात् hit वृक्षात् from a tree रसः sap इव like आतृण्णात् from a wounded (person) तत् that (blood) प्रैति issues.

(2) 'It is from his skin that blood flows; sap (too exudes) from the bark. Therefore blood issues from a wounded person, like sap from a tree that is hit.

मांसान्यस्य शकराणि किनाटं स्नाव तत्स्थिरम् ।।
अस्थीन्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ।। ३ ।।

अस्य His मांसानि flesh शकराणि (is its) inner bark, स्नाव (his) sinews किनाटम् (its) innermost layer of bark, तत् it (is) स्थिरम् firm; अस्थीनि (his) bones अन्तरतः (lying) within दारूणि (are its) wood, मज्जा the marrow (of one) मज्जा-उपमा similar to the pith (of the other) कृता (is) made.

(3) 'His flesh is its inner bark; his sinews are its innermost layer of bark: it is firm. His bones, which lie within (the sinews), are its wood, and his marrow is made similar to its pith.

यद्वृक्षो वृक्णो रोहति मूलान्नवतरः पुनः ॥
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥ ४ ॥

यत् If वृक्ष: a tree वृक्ण: (is) felled, पुन: again मूलात् from (its) root नवतर: newer रोहति (it) sprouts ; मर्त्यः स्वित् a mortal मृत्युना by death वृक्ण: cut down कस्मात् मूलात् from what root प्ररोहति does spring up ?

(4) 'If a tree is felled, it sprouts again from its root in a newer form. From what root does man spring up after he is cut down by death ?

रेतस इति मा वोचत जीवतस्तत्प्रजायते ॥
धानारुह इव वै वृक्षोऽञ्जसा प्रेत्य संभवः ॥ ५ ॥

रेतस: From the seed इति this मा do not वोचत say, तत् (for) it जीवतः (only) in a living man प्रजायते is produced ; वृक्षः a tree वै indeed धानारुहः sprouts from the seed इव (an expletive) ; प्रेत्य after it is felled अञ्जसा certainly संभव: (there is) springing up (for it).

(5) ' Do not say, " From the seed ", (for) it is produced (only) in a living man. A tree indeed sprouts from the seed.[1] After it is dead, it certainly springs up again.

[[1] As well as from the stem.]

यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् ॥
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥६॥

यत् If वृक्षम् a tree समूलम् with (its) root आवृहेयुः (they) pull out, पुनः again न not आभवेत् (it) springs up. (Rest as in stanza 4.)

(6) 'If they pull a tree out with its roots, it does not spring again. From what root does man sprout after he is cut down by death?

जात एव न जायते को न्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणम्
तिष्ठमानस्य तद्विद इति ॥ ७ ॥ २८ ॥
इति नवमं ब्राह्मणम् ॥ इति तृतीयोऽध्यायः ॥

जातः एव (If you think he is) born for ever, न (I say) no, जायते (he) is born; कः नु who एनम् him पुनः again जनयेत् should produce? विज्ञानम् Absolute Intelligence आनन्दम् Absolute Bliss ब्रह्म Brahman, रातिः (रातेः) of wealth दातुः of the bestower तत्-विदः (as also) of the knower of That तिष्ठमानस्य (of one) who lives (in It) परायणम् the ultimate resort इति.

(7) 'If you think he is born for ever, I say, no, he is born again.[1] Now who should again produce him?' It is[2] Brahman, which is Absolute Intelligence and Bliss, the ultimate

resort of the bestower of wealth,[3] as also of the knower of Brahman who lives in It.

[[1] Otherwise it is to be taken for granted that a man obtains the result of works never done by him, and misses that of works actually done.

[2] The Brāhmaṇas could not answer this question. So they were defeated, and Yājñavalkya took away the cows. The story is ended. Now the S'ruti directly points ont the root of the universe.

[3] That is, a man engaged in rites.]

CHAPTER FOUR

SECTION ONE

ॐ। जनको ह वैदेह आसाञ्चक्रे, अथ ह याज्ञवल्क्य आवव्राज। तं होवाच, याज्ञवल्क्य किमर्थमचारीः, पशूनिच्छन्, अण्वन्तानिति। उभयमेव सम्राडिति होवाच ॥१॥

ॐ Om. जनकः Janaka वैदेहः Emperor of Videha आसाञ्चक्रे took (his) seat ह it is said, अथ ह just then याज्ञवल्क्यः Yājñavalkya आवव्राज arrived. तम् To him उवाच ह (the Emperor) said, याज्ञवल्क्य Yājñavalkya किमर्थम् with what object अचारीः have (you) come, पशून् (some) cattle इच्छन् wishing, अण्वन्तान् (or some questions) for subtle decisions इति. उभयम् Both एव indeed सम्राट् O Emperor इति उवाच ह said (he).

1. Om. Janaka, Emperor of Videha, took his seat (to give audience), when Yājñavalkya arrived. The Emperor said to him, 'Yājñavalkya, with what object have you come? Desiring some cattle, or some questions for subtle decisions?' 'Both indeed, O Emperor', said (he).

[In this and the next section further instructions are being given about the Supreme Being by prescribing meditation on the deities of speech etc. as Brahman.]

यत्ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे जित्वा शैलिनिः वाग्वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान् ब्रूयात्, तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेति, अवदतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य। वागेवायतनम्, आकाशः प्रतिष्ठा, प्रज्ञेत्येनदुपासीत। का प्रज्ञता याज्ञवल्क्य? वागेव सम्राडिति होवाच। वाचा वै सम्राड्बन्धुः प्रज्ञायते, ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि वाचैव सम्राट् प्रज्ञायन्ते; वाग्वै सम्राट् परमं ब्रह्म; नैनं वाग्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते। हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः। स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

कश्चित् Any one ते you यत् which अब्रवीत् may have told तत् that शृणवाम let (me) hear इति; जित्वा Jitvan शैलिनिः the

son of S'ilina मे me अब्रवीत् has told वाक् speech (the presiding deity of the organ of speech : fire) वै verily ब्रह्म (is) Brahman इति ; मातृमान् one having a mother पितृमान् one having a father आचार्यवान् one having a teacher यथा as ब्रूयात् should say, तथा so शैलिनि: the son of S'ilina तत् that अब्रवीत् has said 'वाक् वै ब्रह्म' इति, अवदत: to one who cannot speak हि for किम् what स्यात् may come इति ; तस्य तु but its (of that Brahman) आयतनम् abode (body) प्रतिष्ठाम् support ते you अब्रवीत् did (he) tell ? मे To me न अब्रवीत् (he) did not tell इति ; सम्राट् O Emperor एतत् it (this Brahman) एकपात् वै (is) one-footed इति ; याज्ञवल्क्य Yājña-valkya सः वै you who are such नः us ब्रूहि tell ; वाक् the organ of speech एव indeed आयतनम् (is its) abode (body), आकाश: the ether (the Unmanifested) प्रतिष्ठा (is its) support ; एतत् it प्रज्ञा इति as intelligence उपासीत (one) should meditate upon ; याज्ञवल्क्य Yājñavalkya का what प्रज्ञता (is) intelligence ? उवाच ह (he) said, सम्राट् O Emperor वाक् the organ of speech एव itself इति ; सम्राट् O Emperor वाचा through the organ of speech (fire) वै verily बन्धु: a friend प्रज्ञायते is known, ऋग्वेद: . . . व्याख्यानानि (as in II. iv. 10) इष्टम् sacrifices हुतम् pouring libations (in the fire) आशितम् offering food पायितम् offering drink अयं च this लोक: life पर: च the next लोक: life सर्वाणि all च and भूतानि beings सम्राट् O Emperor वाचा by speech एव alone प्रज्ञायन्ते are known ; सम्राट् वाक् speech (fire) वै verily परमम् (is) the Supreme ब्रह्म Brahman ; य: who एवम् thus विद्वान् knowing एतत् it उपास्ते meditates upon, वाक् speech (its deity, fire)

एनम् him न not जहाति leaves, सर्वाणि all भूतानि beings एनम् him अभिक्षरन्ति seek, देवः a god भूत्वा becoming देवान् the gods अप्येति (he) is merged in. जनकः Janaka वैदेहः Emperor of Videha उवाच ह said, हस्ति-ऋषभम् with an elephant-like bull सहस्रम् a thousand (cows) ददामि (I) give, offer (you) इति. सः That याज्ञवल्क्यः Yājñavalkya उवाच ह said, मे my पिता father अमन्यत believed अननुशिष्य without fully instructing न not हरेत (one) should accept (gifts from a pupil) इति.

2. 'Let me hear what any one may have told you.' 'Jitvan, the son of S'ilina, has told me that the organ[1] of speech (fire) is verily Brahman.' 'As one who has had a mother, a father and a teacher[2] should say, so has the son of S'ilina said this—that the organ of speech is verily Brahman, for what can a speechless person attain? But did he tell you about its body and support?' 'He did not tell me.' 'This Brahman has only one foot,[3] O Emperor.' 'So you tell us, Yājñavalkya.' 'The organ of speech is indeed its body, and the Undifferentiated[4] its support. It should be meditated upon as intelligence.' 'What constitutes intelligence, Yājñavalkya?' 'The organ of speech itself, O Emperor', said Yājñavalkya; 'verily through the organ of

speech, O Emperor, a friend is known; the *Ṛg-Veda*, *Yajur-Veda*, *Sāma-Veda*, *Atharva-Veda*, history, mythology, arts, Upaniṣads, Mantra verses, aphorisms, elucidations, explanations,[5] (the results of) sacrifices, (of) fire-offerings and (of) gifts of food and drink, this life, the next life and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is verily the Supreme Brahman. The organ of speech does not leave him who, knowing thus, meditates upon it; all beings seek him (with presents); and becoming a god (here), he is merged in the gods (after death).' Janaka, Emperor of Videha, said, 'I offer you a thousand cows with an elephant-like bull'. Yājñavalkya replied, 'My father believed that one should not accept (gifts from a pupil) without fully instructing (him)'.

[[1] That is, the presiding deity of the organ. So throughout this and the next six paragraphs, except when it is the body of the deity.

[2] To school him in childhood, early boyhood and thereafter, respectively.

[3] Out of the four; hence it is of no use.

[4] The rudimentary substance out of which the universe has been produced; the cause of Hiraṇyagarbha.

[5] These terms also occur in II. iv. 10. For their meanings see the notes thereon.]

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्म उदङ्कः शौल्बायनः, प्राणो वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेति, अप्राणतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; प्राण एवायतनम्, आकाशः प्रतिष्ठा, प्रियमित्येनदुपासीत; का प्रियता याज्ञवल्क्य? प्राण एव सम्राडिति होवाच, प्राणस्य वै सम्राट् कामायायाज्यं याजयति, अप्रतिगृह्यस्य प्रतिगृह्णात्यपि, तत्र वधाशङ्कं भवति यां दिशमेति प्राणस्यैव सम्राट् कामाय; प्राणो वै सम्राट् परमं ब्रह्म; नैनं प्राणो जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्य, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ३ ॥

यत् एव Whatever; उदङ्कः Udaṅka शौल्बायनः the son of S'ulba; प्राणः the vital force (its presiding deity, Vāyu); अप्राणतः to one who does not live; प्रियम् dear; प्रियता

dearness; सम्राट् O Emperor प्राणस्य of the vital force वै verily कामाय for the sake अयाज्यम् one for whom sacrifices should not be performed याजयति performs sacrifices for, अप्रतिगृह्यस्य from one from whom presents should not be accepted अपि even प्रतिगृह्णाति accepts presents, सम्राट् O Emperor याम् whichever दिशम् direction एति (one) goes तत्र there प्राणस्य of the vital force एव alone कामाय for the sake वधाशङ्कम् risk of death भवति there is. (Rest as before.)

3. 'Let me hear whatever any one may have told you.' 'Udaṅka, the son of S'ulba, has told me that the vital force (Vāyu) is verily Brahman.' 'As one who has had a mother, a father and a teacher should say, so has the son of S'ulba said this—that the vital force is verily Brahman, for what can a lifeless person attain? But did he tell you about its body and support?' 'He did not tell me.' 'This Brahman has only one foot, O Emperor.' 'So you tell us, Yājñavalkya.' 'The vital force is its body, and the Undifferentiated its support. It should be meditated upon as dear.' 'What constitutes dearness, Yājñavalkya?' 'The vital force itself, O Emperor', said Yājñavalkya; 'verily for the sake of the vital force, O Emperor, one performs sacrifices for an unqualified person and even accepts

presents from an unworthy man; and for the sake of the vital force alone, O Emperor, one exposes oneself to the risk of death in any direction one may go to. The vital force, O Emperor, is verily the Supreme Brahman. The vital force does not leave him who, knowing thus, meditates upon it, all beings seek him (with presents) and becoming a god (here), he is merged in the gods (after death).' Janaka, Emperor of Videha, said, 'I offer you a thousand cows with an elephant-like bull'. Yājñavalkya replied, 'My father believed that one should not accept (gifts from a pupil) without fully instructing (him)'.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे बर्कु-र्वार्ष्णः, चक्षुर्वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान् ब्रूयात्, तथा तद्वार्ष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेति, अपश्यतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; चक्षुरेवायतनम्, आकाशः प्रतिष्ठा, सत्यमित्ये-नदुपासीत; का सत्यता याज्ञवल्क्य? चक्षुरेव सम्राडिति होवाच, चक्षुषा वै सम्राट् पश्यन्तमाहुरद्राक्षीरिति, स

आहाद्राक्षमिति, तत्सत्यं भवति; चक्षुर्वै सम्राट् परमं ब्रह्म; नैनं चक्षुर्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४ ॥

बर्कुः Barku वार्ष्णः the son of Vṛṣṇa; चक्षुः the eye (its deity, sun); अपश्यतः to one who does not see; सत्यम् truth; सत्यता the essence of truth; चक्षुषा by the eye वै indeed पश्यन्तम् to one who has seen आहुः (they) say अद्राक्षीः have (you) seen इति; सः (and) he आह says, replies अद्राक्षम् (I) have seen इति; (then) तत् it सत्यम् true भवति is. (Rest as before.)

4. 'Let me hear whatever any one may have told you.' 'Barku, the son of Vṛṣṇa, has told me that the eye (sun) verily is Brahman.' 'As one who has had a mother, a father and a teacher should say, so has the son of Vṛṣṇa said this—that the eye is verily Brahman, for what can a sightless person attain? But did he tell you about its body and support?' 'He did not tell me.' 'This Brahman has only one foot, O Emperor.' 'So you tell us, Yājñavalkya.' 'The eye is its body, and the Undifferentiated its support. It should

be meditated upon as truth.' 'What constitutes the essence of truth, Yājñavalkya?' 'The eye itself, O Emperor', said Yājñavalkya; 'verily if they say to a person who has seen with his own eyes, "Did you see?" and he replies, "I did", then it is true.[1] The eye, O Emperor, is verily the Supreme Brahman. The eye does not leave him who, knowing thus, meditates upon it; all beings seek him (with presents); and becoming a god (here), he is merged in the gods (after death).' Janaka, Emperor of Videha, said, 'I offer you a thousand cows with an elephant-like bull' Yājñavalkya replied, 'My father believed that one should not accept (gifts from a pupil) without fully instructing (him)'.

[[1] Whereas what has only been heard of may not always be so.]

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे गर्दभीविपीतो भारद्वाजः, श्रोत्रं वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेति, अशृण्वतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्स-

म्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; श्रोत्रमेवायतनम्; आकाशः प्रतिष्ठा, अनन्त इत्येनदुपासीत; कानन्तता याज्ञवल्क्य? दिश एव सम्राडिति होवाच, तस्माद्वै सम्राडपि यां कां च दिशं गच्छति नैवास्या अन्तं गच्छति, अनन्ता हि दिशः; दिशो वै सम्राट् श्रोत्रम्, श्रोत्रं वै सम्राट् परमं ब्रह्म; नैनं श्रोत्रं जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ५ ॥

गर्दभीविपीतः Gardabhīvipīta भारद्वाजः a descendant of Bharadvāja, श्रोत्रम् the ear (the directions); अशृण्वतः to one without hearing; अनन्तः infinite; अनन्तता infinity; दिशः the directions; तस्मात् therefore वै verily यां कां अपि च whatever दिशम् direction गच्छति (one) goes to अस्याः its अन्तम् end न not एव indeed गच्छति (one) reaches, दिशः the directions हि hence अनन्ताः (are) infinite; दिशः the directions वै verily श्रोत्रम् (are) the ear. (Rest as before.)

5. 'Let me hear whatever any one may have told you.' 'Gardabhīvipīta, a descendant of Bharadvāja, has told me that the ear (the directions) is verily Brahman.' 'As one who

has had a mother, a father and a teacher should say, so has the descendant of Bharadvāja said this—that the ear is verily Brahman, for what can a person who is devoid of hearing attain? But did he tell you about its body and support?' 'He did not tell me.' 'This Brahman has only one foot, O Emperor.' 'So you tell us, Yājñavalkya.' 'The ear is its body, and the Undifferentiated its support. It should be meditated upon as infinite.' 'What constitutes infinity, Yājñavalkya?' 'The directions alone, O Emperor', said Yājñavalkya; 'therefore, O Emperor, to whatever direction one may go, one never reaches its end. Hence the directions are infinite. The directions, O Emperor, are verily the ear. The ear, O Emperor, is verily the Supreme Brahman. The ear does not leave him who, knowing thus, meditates upon it; all beings seek him (with presents); and becoming a god (here), he is merged in the gods (after death).' Janaka, Emperor of Videha, said, 'I offer you a thousand cows with an elephant-like bull'. Yājñavalkya replied, 'My father believed that one should not accept (gifts from a pupil) without fully instructing (him)'.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे सत्यकामो जाबालः, मनो वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेति, अमनसो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; मन एवायतनम्, आकाशः प्रतिष्ठा, आनन्द इत्येनदुपासीत; कानन्दता याज्ञवल्क्य? मन एव सम्राडिति होवाच, मनसा वै सम्राट् स्त्रियमभिहार्यते, तस्यां प्रतिरूपः पुत्रो जायते, स आनन्दः; मनो वै सम्राट् परमं ब्रह्म; नैनं मनो जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ६ ॥

सत्यकाम: Satyakāma जाबाल: the son of Jabālā, मन: the mind; अमनस: of one having no mind; आनन्द: bliss; आनन्दता the essence of bliss; मनसा with the mind वै verily स्त्रियम् a woman अभिहार्यते (one) woos, तस्याम् of her प्रतिरूप: resembling (him) पुत्र: a son जायते is born, स: (and) he आनन्द: (is the source of) bliss. (Rest as before.)

6. 'Let me hear whatever any one may have told you.' 'Satyakāma, the son of Jabālā, has told me that the mind (moon) is verily Brahman.' 'As one who has had a mother, a father and a teacher should say, so has the son of Jabālā said this—that the mind is verily Brahman, for what can a person attain who has no mind? But did he tell you about its body and support?' 'He did not tell me.' 'This Brahman has only one foot, O Emperor.' 'So you tell us, Yājñavalkya.' 'The mind is indeed its body, and the Undifferentiated its support. It should be meditated upon as bliss.' 'What constitutes the essence of bliss, Yājñavalkya?' 'The mind itself, O Emperor', said Yājñavalkya; 'verily through the mind, O Emperor, a man (desires and) woos a woman; a son resembling him is born of her, and he is the source of bliss. The mind, O Emperor, is verily the Supreme Brahman. The mind does not leave him who, knowing thus, meditates upon it; all beings seek him (with presents); and becoming a god (here), he is merged in the gods (after death).' Janaka, Emperor of Videha, said, 'I offer you a thousand cows with an elephant-like

bull'. Yājñavalkya replied, 'My father believed that one should not accept (gifts from a pupil) without fully instructing (him)'.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति ; अब्रवीन्मे विदग्धः शाकल्यः, हृदयं वै ब्रह्मेति ; यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेति, अहृदयस्य हि किं स्यादिति ; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति ; एकपाद्वा एतत्सम्राडिति, स वै नो ब्रूहि याज्ञवल्क्य ; हृदयमेवायतनम्, आकाशः प्रतिष्ठा, स्थितिरित्येनदुपासीत ; का स्थितता याज्ञवल्क्य? हृदयमेव सम्राडिति होवाच, हृदयं वै सम्राट् सर्वेषां भूतानामायतनम्, हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा, हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति ; हृदयं वै सम्राट् परमं ब्रह्म ; नैनं हृदयं जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते ; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ७ ॥ इति प्रथमं ब्राह्मणम् ॥

विदग्ध: Vidagdha शाकल्य: the son of S'akala, हृदयम् the heart (Hiraṇyagarbha) ; अहृदयस्य of one who has no heart ;

स्थितिः stability ; स्थितता stability ; हृदयम् the heart वै verily सर्वेषाम् भूतानाम् of all beings आयतनम् abode, प्रतिष्ठा support, हृदये in the heart हि for एव verily सर्वाणि all भूतानि beings प्रतिष्ठितानि established भवन्ति are. (Rest as before.)

7. 'Let me hear whatever any one may have told you.' 'Vidagdha, the son of S'akala, has told me that the heart (Hiraṇyagarbha) is verily Brahman.' 'As one who has had a mother, a father and a teacher should say, so has the son of S'akala said this—that the heart is verily Brahman, for what can a person attain who has no heart? But did he tell you about its body and support?' 'He did not tell me.' 'This Brahman has only one foot, O Emperor.' 'So you tell us, Yājñavalkya.' 'The heart is indeed its body, and the Undifferentiated its support. It should be meditated upon as stability.' 'What constitutes stability, Yājñavalkya?' 'The heart itself, O Emperor', said Yājñavalkya; 'the heart, O Emperor, is verily the abode of all beings, the heart, O Emperor, is verily the support of all beings, for it is in the heart, O Emperor, that all beings are established.[1] The heart, O Emperor, is verily the Supreme Brahman.

The heart does not leave him who, knowing thus, meditates upon it; all beings seek him (with presents); and becoming a god (here), he is merged in the gods (after death).' Janaka, Emperor of Videha, said, 'I offer you a thousand cows with an elephant-like bull'. Yājñavalkya replied, 'My father believed that one should not accept (gifts from a pupil) without fully instructing (him)'.

[[1] See the note on III. IX. 24.]

SECTION TWO

जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच, नमस्तेऽस्तु याज्ञवल्क्य, अनु मा शाधीति; स होवाच, यथा वै सम्राण्महान्तमध्वानमेष्यन् रथं वा नावं वा समाददीत, एवमेवैताभिरुपनिषद्भिः समाहितात्मासि; एवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क गमिष्यसीति; नाहं तद्भगवन्वेद यत्र गमिष्यामीति; अथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति; ब्रवीतु भगवानिति ॥ १ ॥

जनकः Janaka वैदेहः ह Emperor of Videha कूर्चात् from (his) lounge उपावसर्पन् humbly approaching उवाच said,

याज्ञवल्क्य Yājñavalkya ते to you नमः salutation अस्तु be, मा me अनुशाधि teach इति; सः he उवाच ह said, सम्राट् O Emperor महान्तम् a long अध्वानम् way एष्यन् wishing to go यथा वै as रथं वा a chariot नावम् a boat वा or समाददीत (one) would take, एवम् एव even so एताभिः उपनिषद्भिः with these secret names (of Brahman) समाहित-आत्मा controlled in mind असि (you) are; एवम् likewise वृन्दारकः honoured आढ्यः wealthy अधीत-वेदः erudite in the Vedas उक्त-उपनिषत्कः (one) instructed in the Upaniṣads सन् being इतः from this (body) विमुच्यमानः being dissociated क्व where गमिष्यसि will (you) go इति; भगवन् venerable sir यत्र where गमिष्यामि (I) shall go तत् that अहम् I न not वेद know इति; अथ वै then यत्र where गमिष्यसि (you) will go तत् that अहम् I ते you वक्ष्यामि shall tell इति; भगवान् (may) your reverence ब्रवीतु tell (me) इति.

1. Janaka, Emperor of Videha, (rose) from his lounge (and) humbly approaching (Yājña-valkya) said, 'Salutation to you, Yājñavalkya, kindly teach me'. Yājñavalkya said, 'As one wishing to go a long way, O Emperor, should take a chariot or a boat, even so you have controlled your mind through these secret names (of Brahman). You are likewise honoured and wealthy, and you have studied the Vedas and been instructed in the Upaniṣads. But where will you go when you are disso-ciated from this body?' 'I do not know,

venerable sir, where I shall go.' 'Then I shall tell you where you will go.' 'Be pleased to tell me, venerable sir.'

इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषः; तं वा एतमिन्धं सन्तमिन्द्र इत्याचक्षते परोक्षेणैव; परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

अयम् This यः who पुरुषः the being दक्षिणे (is) in the right अक्षन् eye एषः he ह वै verily इन्धः Indha (radiant) नाम (is) called; इन्धम् Indha सन्तम् although being तम् that एतम् this (being) वै verily परोक्षेण एव indirectly इन्द्रः Indra इति as आचक्षते (they) speak of; देवाः the gods हि for परोक्षप्रियाः (are) fond of indirect names इव as it were प्रत्यक्षद्विषः (and) averse to direct names.

2. 'This being[1] who is in the right eye is verily called Indha. Though he is Indha, they indirectly call him Indra, for the gods are, as it were, fond of indirect names and averse to direct names.

[[1] The waking self (Vis'va) is being described here He has been referred to in IV. I. 4.]

अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट्; तयोरेष संस्तावो य एषोऽन्तर्हृदय आकाशः; अथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डः; अथैनयोरेतत्प्रावरणं यदेत-

दन्तर्हृदये जालकमिव; अथैनयोरेषा सृतिः संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति; यथा केशः सहस्रधा भिन्न एवम्; अस्यैता हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्ति, एताभिर्वा एतदास्रवदास्रवति; तस्मादेष प्रविविक्ताहारतर इवैव भवत्यस्माच्छारीरादात्मनः ॥ ३ ॥

अथ Now वामे अक्षणि in the left eye एतत् this पुरुषरूपम् human form अस्य of his एषा this पत्नी (is) wife विराट् Virāj (matter); यः which एषः this आकाशः space अन्तः-हृदये (is) within the heart एषः this तयोः (is) their संस्तावः place of union; अथ यः एषः अन्तः-हृदये लोहितपिण्डः mass of blood एनयोः of these two एतत् this अन्नम् (is) food अथ यत् which (is) एतत् this अन्तः-हृदये जालकम् a net इव like, एतत् एनयोः प्रावरणम् covering; अथ या which एषा this नाडी nerve हृदयात् from the heart ऊर्ध्वा upward उच्चरति rises एषा this एनयोः of the two संचरणी for the moving सृतिः (is) the passage; यथा as सहस्रधा a thousandfold भिन्नः split केशः (is) a hair एवम् (it is) so; अस्य of this (body) एताः these हिताः Hitā नाम called नाड्यः nerves अन्तः-हृदये within the heart प्रतिष्ठिताः rooted भवन्ति are; एताभिः through these वै verily एतत् this (essence of food) आस्रवत् while moving आस्रवति passes; तस्मात् hence एषः this (subtle body) अस्मात् शारीरात् आत्मनः than the gross body प्रविविक्त-आहार-तरः what has got finer food इव as it were एव indeed भवति is.

3. 'And this human form that is in the left eye is his wife, Virāj (matter). This space

that is within the heart is their place of union.[1] The mass of blood[2] which is in the heart is their food. What looks like a net within the heart is their covering. The nerve that rises upward from the heart is their passage for moving;[3] it is like a hair split into a thousand parts. (Numerous) nerves of this body, called Hitā are rooted in the heart.[4] It is through these that the essence of food passes when it moves. Hence the subtle body has finer food than the gross body.[5]

[[1] In the dream state. For the sake of meditation, one and the same deity Vais'vānara (Virāj) is put forward as two: Indra and his consort, the active and the passive principle. Vais'vānara pervades the universe as both the experiencing subject and the experienced objects. The above twofold form is meant to point this out. Vais'vānara becomes Virāj in the individual during the waking state, Taijasa in the dream state, and Prājña in the state of dreamless sleep.

[2] Into which the food that is eaten is changed, and which sustains the subtle body.

[3] From the dream state to the waking state.

[4] That is, they branch out from the heart all over the body.

[5] Which takes that part of the food which is of medium fineness.]

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा दिग्दक्षिणे प्राणाः, प्रतीची दिक् प्रत्यञ्चः प्राणाः, उदीची दिगुदञ्चः प्राणाः, ऊर्ध्वा दिगूर्ध्वाः प्राणाः, अवाची दिगवाञ्चः प्राणाः, सर्वा दिशः सर्वे प्राणाः; स एष नेति नेत्यात्मा; अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते न रिष्यति; अभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः। स होवाच जनको वैदेहः, अभयं त्वा गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे; नमस्तेऽस्तु; इमे विदेहाः, अयमहमस्मि ॥ ४ ॥

इति द्वितीयं ब्राह्मणम् ॥

तस्य Of him (the sage identified with the Prājña) प्राची the eastern दिक् direction (is) प्राञ्चः the eastern प्राणाः vital force, दक्षिणा the southern दिक् दक्षिणे the southern प्राणाः, प्रतीची the western दिक् प्रत्यञ्चः the western प्राणाः, उदीची the northern दिक् उदञ्चः the northern प्राणाः, ऊर्ध्वा overhead दिक् ऊर्ध्वाः the upper प्राणाः, अवाची the below दिक् अवाञ्चः the lower प्राणाः, सर्वाः all दिशः the directions सर्वे all प्राणाः the vital forces; सः एषः . . . न रिष्यति (as in III. IX. 26.) जनक O Janaka अभयम् the fearless (Brahman) वै verily प्राप्तः possessed of असि (you) are इति this याज्ञवल्क्यः Yājñavalkya उवाच ह said. सः That वैदेहः Emperor of Videha जनकः Janaka उवाच ह said, भगवन् venerable याज्ञवल्क्य Yājñavalkya अभयम् the fearless (Brahman) त्वा you गच्छतात्

may reach यः who नः us अभयम् the fearless (Brahman) वेदयसे help to know ; ते to you नमः salutation अस्तु be ; इमे विदेहाः this empire of Videha अयम् (as also) this अहम् I अस्मि am (at your disposal).

4. 'Of the sage (identified with the Prājña), the eastern direction is the vital force in the east, the southern direction the vital force in the south, the western direction the vital force in the west, the northern direction the vital force in the north, the direction overhead the vital force that is above, the direction below is the vital force that is below, and all the directions are all the vital forces.' This self is That which has been described as "Not this, not this". It is imperceptible for It is not perceived; unshrinking, for It does not shrink ; unattached, for It is not attached ; untrammelled, It does not suffer, nor perish.[2] 'You have attained the fearless (Brahman), O Janaka', said Yājñavalkya. Janaka, Emperor of Videha, said, 'May the fearless (Brahman) reach you, venerable Yājñavalkya, who have made us know the fearless (Brahman). Salutation to you; here is the empire of Videha as also myself (at your disposal)'.

[[1] In the state of profound sleep, after having passed through identification with the Taijasa in the dream state. The Prājña corresponds to Hiraṇyagarbha on the cosmic scale. Hence the description of the sage as identified with the cosmic vital force.

[2] See III. ix. 26. This is the transcendent state which the sage next attains by realising that the individual self is none other than the Supreme Self.]

SECTION THREE

जनकं ह वैदेहं याज्ञवल्क्यो जगाम; स मेने न वदिष्य इति; अथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते, तस्मै ह याज्ञवल्क्यो वरं ददौ; स ह कामप्रश्नमेव वव्रे, तं हास्मै ददौ; तं ह सम्राडेव पूर्वं पप्रच्छ॥१॥

याज्ञवल्क्यः Yājñavalkya जनकम् to Janaka वैदेहम् Emperor of Videha जगाम went ह it is said; सः he मेने thought न not वदिष्ये (I) shall say (anything) इति; अथ now ह once यत् when जनकः Janaka वैदेहः च Emperor of Videha याज्ञवल्क्यः Yājñavalkya च and अग्निहोत्रे on the Agnihotra समूदाते had talked, याज्ञवल्क्यः Yājñavalkya तस्मै ह him वरम् a boon ददौ had offered; सः ह he कामप्रश्नम् (the right of) asking any question at will एव alone वव्रे had chosen तं ह it अस्मै to him ददौ (Yājñavalkya) granted: सम्राट् the Emperor एव himself तं ह him पूर्वम् first पप्रच्छ questioned.

1. Yājñavalkya went to Janaka, Emperor of Videha. He thought, 'I shall not say anything'. Now Janaka and Yājñavalkya had once talked on the Agnihotra,[1] when Yājñavalkya had offered him a boon.[2] Janaka had chosen the right of asking him any question at will, and Yājñavalkya had granted it to him. So it was the Emperor who first questioned him.

[In the preceding section the transcendent self was briefly indicated through scriptural testimony, by a reference to the three states of consciousness. Here it is being supported, by a further reference to those very states, through reasoning so as to eliminate misconceptions.

[1] The ceremony of offering libations of milk in the fire every morning and evening.

[2] Being pleased with his grasp of the subject.]

याज्ञवल्क्य किंज्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाच, आदित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ; एवमेवैतद्याज्ञवल्क्य ॥ २ ॥

याज्ञवल्क्य Yājñavalkya अयम् this पुरुषः man किं-ज्योतिः (is) possessed of what light इति. उवाच ह (He) said, सम्राट् O Emperor आदित्यज्योतिः possessed of the light that is the sun इति, अयम् he आदित्येन through the sun ज्योतिषा as light

एव indeed आस्ते sits पल्ययते goes out कर्म work कुरुते does विपल्येति comes back इति; याज्ञवल्क्य Yājñavalkya एतत् it एवम् (is) so एव indeed.

2. 'What serves as a light for a man?' Yājñavalkya said, 'The light of the sun, O Emperor. It is by the light of the sun that he sits, goes out, works and comes back'. 'It is indeed so, Yājñavalkya.'

अस्तमित आदित्ये याज्ञवल्क्य, किंज्योतिरेवायं पुरुष इति; चन्द्रमा एवास्य ज्योतिर्भवतीति, चन्द्रमसैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति; एवमेवैतद्याज्ञवल्क्य ॥ ३ ॥

आदित्ये On the sun अस्तमिते having set; चन्द्रमाः the moon एव indeed अस्य his ज्योतिः light भवति becomes, चन्द्रमसा through the moon. (Rest as before.)

3. 'After the sun has set, Yājñavalkya, what serves as a light for a man?' 'The moon indeed serves as his light. It is through the light of the moon that he sits, goes out, works and comes back.' 'It is indeed so, Yājñavalkya.'

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, किंज्योतिरेवायं पुरुष इति; अग्निरेवास्य ज्योतिर्भवतीति,

अग्निनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ; एवमेवैतद्याज्ञवल्क्य ॥ ४ ॥

चन्द्रमसि On the moon ; अग्निः fire, अग्निना through the fire. (Rest as before.)

4. 'After the sun has set, and the moon has set, what serves as a light for a man?' 'The fire indeed serves as his light. It is through the light of the fire that he sits, goes out, works and comes back.' 'It is indeed so, Yājñavalkya.'

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति ; वागेवास्य ज्योतिर्भवतीति, वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ; तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायते, अथ यत्र वागुच्चरति, उपैव तत्र न्येतीति ; एवमेवैतद्याज्ञवल्क्य ॥ ५ ॥

अग्नौ On the fire शान्ते having gone out ; वाक् speech (sound) वाचा through sound ; सम्राट् O Emperor तस्मात् therefore वै verily यत्र when स्वः one's own पाणिः hand अपि even न not विनिर्ज्ञायते is distinctly perceived, अथ then यत्र where वाक् sound उच्चरति issues, तत्र there उपन्येति (one) reaches एव indeed इति. (Rest as before.)

5. 'After the sun and the moon have both set, and the fire has gone out, Yājñavalkya, what serves as a light for a man?' 'Sound[1] indeed serves as his light. It is through the light of sound that he sits, goes out, works and comes back. Therefore, O Emperor, even when one's own hand is not distinctly perceived, if a sound[2] issues anywhere, one can reach there.' 'It is indeed so, Yājñavalkya.'

[[1] Sound stimulates the ear. This produces discrimination in the mind, which impels a man to action. Thus sound also serves as a light.

[2] This is suggestive of odour etc., which also stimulate their respective organs, and through them the mind.]

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शान्तेऽग्नौ, शान्तायां वाचि किंज्योतिरेवायं पुरुष इति; आत्मैवास्य ज्योतिर्भवतीति, आत्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥ ६ ॥

वाचि On sound शान्तायाम् having been hushed; आत्मा the self, आत्मना through the self. (Rest as before.)

6. 'After the sun and the moon have both set, the fire has gone out, and sound is hushed, Yājñavalkya, what serves as a light for a man?' 'The self indeed serves as his light.

It is through the light of the self that he sits, moves about, works and comes back.'[1]

[[1] So far it has been shown that in the waking state, something external to the body serves as a light for a man. But in the states of dream and profound sleep, external lights are of no use. Yet in the dream state, activities go on, requiring some kind of light. Regarding profound sleep also, one remembers on awaking that one slept happily, and a light is needed as a witness of this experience. So Janaka asks what that internal light is. Yājñavalkya answers that it is the self. He means that this is a light different from the body, organs and mind, and yet their illuminer, but it is not itself illumined by anything. It is different from all material lights, and does not belong to the body, for it is absent in a dead body. It is not mental also, for the mind, being an object, cannot possess any light, just like the body. Therefore this light must be within the body, and it belongs to the self. External acts too are performed with the help of its light, which is self-effulgent and eternal. Janaka, however, does not immediately comprehend all this. Hence his next question.]

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः सन्नुभौ लोकावनुसञ्चरति, ध्यायतीव लेलायतीव; स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

कतम: Which आत्मा (is) the self इति; अयम् this पुरुष: (infinite) entity य: which (is) विज्ञानमय: associated with or reflected in the intellect प्राणेषु amid the organs हृदि-अन्त: within the heart ज्योति: (self-effulgent) light; स: it समान: similar (to the intellect) सन् being उभौ the two (this and the next) लोकौ lives अनुसञ्चरति roams between, ध्यायति (it) thinks इव as it were लेलायति (it) quivers इव as it were; स: it हि for स्वप्न: the dream भूत्वा becoming मृत्यो: of death रूपाणि the forms इमम् this (waking) लोकम् world अतिक्रामति goes beyond.

7. 'Which is the self?'[1] 'This (infinite) entity which is reflected in the intellect,[2] which is amid[3] the organs, and which is the (self-effulgent) light[4] within the intellect.[5] Simulating the intellect,[6] it roams between this and the next life; it thinks, as it were, and quivers, as it were.[7] For being one with dreams,[8] it goes beyond this (waking) world,[9] which represents the forms of death (ignorance and its offshoots).

[[1] Which particular entity in this aggregate of body, organs and mind, in which so many things have revealing properties?

[2] The suffix *mayaṭ* in the word 'Vijñānamaya' does not denote modification, for the self is not a modification of the intellect. It only means that the self assumes

the characteristics of the intellect, as light reflected in a glass globe assumes the shape, colour, etc. of the latter.

[3] Hence different from them.

[4] The self successively illumines with its own light the mind, organs, body and external objects, just as light within a glass globe illumines the globe and things that are inside and outside.

[5] And therefore distinct from the intellect.

[6] Because the self is pure, it is coloured by the intellect, which is next to it, as a crystal is by a red rose placed near it.

[7] Though the self is absolutely inactive, it appears to think and quiver, because the intellect does so.

[8] When the intellect is transformed into dreams. The Mādhyandina text reads '*Sadhīḥ*' instead of '*Sa hi*'.

[9] That is, the body, organs, etc. operating in the waking state.]

स वा अयं पुरुषो जायमानः — शरीरमभिसम्पद्यमानः — पाप्मभिः संसृज्यते ; स उत्क्रामन् — म्रियमाणः — पाप्मनो विजहाति ॥ ८ ॥

सः वै That अयम् this पुरुषः entity (the individual self) जायमानः while being born — शरीरम् a body अभिसम्पद्यमानः assuming — पाप्मभिः with evils संसृज्यते is connected ; सः he म्रियमाणः while dying, उत्क्रामन् departing from the body, पाप्मनः (those) evils विजहाति gives up.

8. 'This entity (the individual self), mentioned above, at the time of birth, or assuming

a body, is connected with evils;[1] and at the time of death, or departing from the body, it gives up those evils.[2]

[[1] The body and organs, which are the cause of evils, being the support of righteousness and unrighteousness.

[2] This association with the gross body and the dissociation from it are due to the identification of the self with the intellect, just like its association with and dissociation from the body during the waking and the dream state respectively. Both these show that the self is different from the body.]

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च परलोकस्थानं च; सन्ध्यं तृतीयं स्वप्नस्थानं; तस्मिन् सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यति—इदं च परलोकस्थानं च। अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दांश्च पश्यति; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

तस्य Above-mentioned वै very एतस्य this पुरुषस्य of entity (individual self) द्वे two एव only स्थाने places भवतः there are—इदं च this परलोक-स्थानम् the place that is the next life च and; तृतीयम् the third स्वप्न-स्थानम् the dream

state सन्ध्यम् (is) at the junction ; तस्मिन् that सन्ध्ये situated at the junction स्थाने in place तिष्ठन् staying एते these उभे both स्थाने places पश्यति (it) sees—इदं च this परलोकस्थानम् the place that is the next life च and ; अथ now अयम् it परलोकस्थाने for the next life यथा-आक्रमः possessed of whatever support भवति is तम् that आक्रमम् support आक्रम्य betaking himself to पाप्मनः sins (miseries) आनन्दान् joys च and उभयान् both पश्यति (it) sees ; सः it (the self) यत्र when प्रस्वपिति dreams अस्य this सर्वावतः all-sustaining लोकस्य of aggregate of body, organs, etc. मात्राम् a little अपादाय taking away स्वयम् itself विहत्य killing, making insensible स्वयम् itself निर्माय creating स्वेन ज्योतिषा (illumined) by its own light स्वेन भासा through its own radiance प्रस्वपिति (it) dreams ; अत्र in this (state) अयम् this पुरुषः entity (the self) स्वयम् itself ज्योतिः the light भवति becomes.

9. 'This entity (the individual self) mentioned above has only two places, this life and the next life. The dream state, which is the third, is at the junction (of the two).[1] Staying in that place at the junction, it sees both places this life and the next.[2] Now whatever support[3] it may have for the next life, it betakes itself to that and sees both miseries[4] and joys. When it dreams, it takes away a little[5] of this all-sustaining[6] body, itself makes (the body) insensible and itself creates (a

dream body),[7] and dreams through its own radiance (illumined) by its own light.[8] In this state this entity (the self) itself becomes the light.[9]

[[1] So it is not an additional place.

[2] Dreams generally correspond to experiences of the waking state. But sometimes one dreams things neither experienced nor to be experienced in this life. And since dreams are not original experiences, the above must be attributed to experiences of another life.

[3] *Viz.*, meditations and actions of this life and impressions of those of previous lives (IV. IV. 2).

[4] The results of sins, sins themselves being imperceptible.

[5] That is, impressions gathered in this life.

[6] Which sustains all beings (see I. IV. 16). The body includes the organs, internal and external. The word 'Sarvāvat' may also be the same as 'Sarvavat', what is possessed of particles of all the elements and their offshoots, which cause attachment; that is, the aggregate of body, organs, etc.

[7] These phenomena are due to the resultant of the past work of a person. Hence the individual self is spoken of as their author.

[8] When the mind, dissociated in dream from external objects, takes the form of impressions of them, it is the self that manifests itself as those impressions. This is spoken of as 'its own radiance'. These impressions, again, are illumined in that state by the eternal vision of

the self as the detached witness. This is referred to as 'its own light'.

[9] Free from all contact with physical and external elements and their effects.]

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ रथान्रथयोगान्पथः सृजते; न तत्रानन्दा मुदः प्रमुदो भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते; न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः स्रवन्तीः सृजते; स हि कर्ता ॥ १० ॥

तत्र In that (state) न neither रथाः chariots न nor रथ-योगाः animals hitched to the chariot न nor पन्थानः roads भवन्ति there are, अथ yet रथान् the chariots रथयोगान् animals hitched to the chariot पथः roads सृजते (the self) creates; तत्र in it आनन्दाः joys मुदः delights प्रमुदः raptures न not भवन्ति there are, अथ yet आनन्दान् joys मुदः delights प्रमुदः raptures सृजते (the self) creates; तत्र in it वेशान्ताः pools पुष्करिण्यः tanks स्रवन्त्यः rivers न not भवन्ति there are, अथ yet वेशान्तान् pools पुष्करिणीः tanks स्रवन्तीः rivers सृजते (the self) creates; सः it हि for कर्ता (is) the doer.

10. 'In that state there are neither chariots nor animals to be hitched to them, nor roads, yet it (the self) creates the chariots, animals and roads. There are no joys, delights or raptures in it, yet it creates the joys, delights

and raptures. There are no pools, tanks or rivers in it, yet it creates the pools, tanks and rivers. For it is the doer.'[1]

[[1] In dream it is the mind that is modified in the form of impressions of external things, under the stimulation of one's past actions. These actions are possible because of the reflection of the self-effulgent Ātman behind the body and organs that perform them. Hence the self is spoken of as creating the dream objects.]

तदेते श्लोका भवन्ति ।

स्वप्नेन शारीरमभिप्रहत्या-
सुप्तः सुप्तानभिचाकशीति ।
शुक्रमादाय पुनरैति स्थानं
हिरण्मयः पुरुष एकहंसः ॥ ११ ॥

तत् Regarding this एते these श्लोकाः Mantra verses भवन्ति there are: हिरण्मयः Effulgent एकहंसः travelling alone पुरुषः the infinite entity (the self) स्वप्नेन through dream शारीरम् the body अभिप्रहत्य making inert असुप्तः (itself) awake शुक्रम् a luminous (bit of the organs) आदाय (and) taking सुप्तान् (things) dormant अभिचाकशीति witnesses; पुनः again स्थानम् to (its) place (the waking state) एति (it) comes.

11. 'Regarding this[1] there are the following Mantra verses: "The effulgent, infinite entity that travels[2] alone makes the body inert

through dream, and itself awake and taking a luminous[3] bit of the organs, it witnesses[4] things that are dormant.[5] Again it comes to the waking state.[6]

[[1] Self-luminosity etc. of the self.

[2] Which travels between this life and the next life, the waking and dream states, etc.

[3] Because they reveal objects.

[4] Illumines them through its eternal vision.

[5] That appear in the mind as impressions of diverse internal and external objects.

[6] For the purpose of working.]

प्राणेन रक्षन्नवरं कुलायं
बहिष्कुलायादमृतश्चरित्वा ।
स ईयतेऽमृतो यत्र कामं
हिरण्मयः पुरुष एकहंसः ॥ १२ ॥

हिरण्मयः Effulgent एकहंसः travelling alone अमृतः (and) immortal पुरुषः infinite entity अवरम् the worthless कुलायम् nest (the body) प्राणेन through the vital force रक्षन् guarding कुलायात् बहिः outside the nest चरित्वा wandering सः that अमृतः immortal (entity) यत्र wherever (it may arise) कामम् (its) desire ईयते attains.

12. "The effulgent, infinite entity that travels alone and is immortal, guards[1] the

worthless nest (body) through the vital force, and wanders outside it.[2] That immortal entity attains its desire[3] wherever it may arise.

[[1] Otherwise it would be considered dead.

[2] Though in dream it stays in the body, yet it is, like the ether, unconnected with it. Hence it is spoken of as going outside.

[3] It gets anything it wants in the form of impressions standing out in the mind.]

स्वप्नान्त उच्चावचमीयमानो
रूपाणि देवः कुरुते बहूनि ।
उतेव स्त्रीभिः सह मोदमानो
जक्षदुतेवापि भयानि पश्यन् ॥ १३ ॥

देव: The effulgent entity स्वप्नान्ते in dream उच्च-अवचम् higher and lower (states) ईयमान: attaining बहूनि manifold रूपाणि forms कुरुते creates; उत either स्त्रीभि: with women सह in company मोदमानः rejoicing इव as it were, जक्षत् laughing उत or भयानि terrible (objects) अपि even पश्यन् seeing इव as it were.

13. "In dream the effulgent entity, attaining higher and lower states,[1] creates[2] manifold forms (as impressions): It seems to rejoice in the company of women, or laugh, or even see terrible objects.

[[1] Becoming gods etc., or animals etc.
[2] See the note on paragraph 10.]

आराममस्य पश्यन्ति न तं पश्यति कश्चन इति ॥

तं नायतं बोधयेदित्याहुः। दुर्भिषज्यं हास्मै भवति यमेष न प्रतिपद्यते। अथो खल्वाहुः, जागरितदेश एवास्यैष इति; यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति; अत्रायं पुरुषः स्वयं ज्योतिर्भवति; सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

अस्य Its आरामम् play पश्यन्ति (people) see, कश्चन any one तम् it न not पश्यति sees इति; तम् him (a sleeping man) आयतम् suddenly न not बोधयेत् (one) should rouse इति this आहुः (physicians etc.) say. यम् To whichever (organ) एषः it (the self) न प्रतिपद्यते does not get back, अस्मै to the body दुर्भिषज्यम् difficulty of doctoring भवति there is ह indeed; अथो खलु on the other hand आहुः (others) say, जागरित-देशः the waking state (is) एव itself अस्य its एषः this (dream) इति; यानि which एव only हि for जाग्रत् while awake पश्यति (it) sees तानि those (it sees) सुप्तः in dream इति; अत्र in this (dream state) अयम् this पुरुषः the infinite entity स्वयम् itself ज्योतिः the light भवति becomes; सः that अहम् I भगवते to your reverence सहस्रम् a thousand (cows) ददामि give. अतः than this ऊर्ध्वम् further विमोक्षाय about liberation ब्रूहि tell (me) इति.

14. "People see (only) its (fanciful) play, but none sees it." They say, "Do not rouse a man suddenly. (For) if it does not get back to the (proper) organ,[1] the body is difficult to doctor.[2] On the other hand, others say that the waking state itself is its dream state;[3] for one sees in dream only those objects that he sees in the waking state. (It is not so.) In the dream state this infinite entity itself becomes the light".'[4] 'I give you a thousand (cows), venerable sir. Please tell me beyond this about liberation.'

[[1] The particular outer organ through which the self left the body in the dream state.

[2] Because it may result in blindness, deafness, or any other serious defect.

[3] So there is no third place at the junction of this and the next life.

[4] Because the organs have ceased to function, and there is no external light.]

स वा एष एतस्मिन्सम्प्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव; स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति; असङ्गो ह्ययं पुरुष इति; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

सः That वै very एषः this (entity) रत्वा after rejoicing चरित्वा (and) wandering पुण्यं च (the results of) good पापम् (the results of) evil च and दृष्ट्वा seeing एव merely एतस्मिन् this सम्प्रसादे in profound sleep (lit. perfect serenity) (stays), पुनः again प्रतिन्यायम् in a reverse way to that of going प्रतियोनि to its previous state स्वप्नाय for the dream state एव itself आद्रवति (and) hastens back ; सः it तत्र there यत् किञ्चित् whatever पश्यति sees तेन by that अनन्वागतः unaffected भवति is ; अयं this हि for पुरुषः infinite entity असङ्गः (is) unattached इति ; याज्ञवल्क्य Yājñavalkya एतत् it एवम् (is) so एव indeed. (Rest as before.)

15. 'After rejoicing and wandering[1] (in dream), and merely seeing[2] (the results of) good and evil, that entity (stays) in the state of profound sleep,[3] and hastens back in a reverse way just to its previous state, the dream. It is unaffected[4] by whatever it sees in that state, for this infinite entity is unattached.' 'It is indeed so, venerable sir. I give you a thousand (cows). Please tell me beyond this about liberation itself.'

[[1] That is, experiencing the fatigue due to it.

[2] Not actually experiencing. The results are pleasure and pain respectively.

[3] Where there is no mental activity, but only the awareness of bliss.

[¹ Because in dream it is detached from the body and organs, it has no activity, and hence acquires neither good nor evil.]

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव; स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति, असङ्गो ह्ययं पुरुष इति; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

स्वप्ने In dream, बुद्ध-अन्ताय to the waking state. (Rest as before.)

16. 'After rejoicing and wandering in dream, and merely seeing (the results of) good and evil, it hastens back in a reverse way just to its previous state, that of waking. It is unaffected by whatever it sees in that state, for this infinite entity is unattached.'[1] 'It is indeed so, Yājñavalkya. I give you a thousand (cows), venerable sir. Kindly tell me beyond this about liberation itself.'

[¹ If it were attached, or possessed of desire, it would experience the results of that evil in the waking state. But it does not. This shows that it was unattached in dream.]

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव ॥ १७ ॥

बुद्धान्ते in the waking state, स्वप्न-अन्ताय to the state of dream, or of dreamless sleep. (Rest as before.)

17. 'After rejoicing and wandering in the waking state, and merely seeing[1] (the results of) good and evil, it hastens back in a reverse way just to its previous state, that of dream (or dreamless sleep).

[[1] Even in the waking state the self has no agency. See the note on paragraph 10.]

तद्यथा महामत्स्य उभे कूलेऽनुसञ्चरति पूर्वं चापरं च, एवमेवायं पुरुष एतावुभावन्तावनुसञ्चरति स्वप्नान्तं च बुद्धान्तं च ॥ १८ ॥

तत् यथा As महामत्स्यः a large fish पूर्वं च eastern अपरम् western च and उभे to both कूले the banks अनुसञ्चरति alternately swims, एवम् एव even so अयम् this पुरुषः infinite entity स्वप्नान्तं च to the dream state बुद्धान्तं to the waking state च and एतौ these उभौ two अन्तौ states अनुसञ्चरति alternately moves.

18. 'As a large fish swims alternately to both the banks (of a river), eastern and

western, even so does this infinite entity move alternately to both these states—those of dream and waking.

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहत्य पक्षौ संलयायैव ध्रियते, एवमेवायं पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कञ्चन कामं कामयते, न कञ्चन स्वप्नं पश्यति ॥ १९ ॥

तत् यथा As अस्मिन् in this आकाशे sky श्येनः वा a hawk सुपर्णः a falcon वा or विपरिपत्य flying variously श्रान्तः (is) exhausted पक्षौ the wings संहत्य (and) stretching संलयाय towards (its) nest (lit. place of perfect rest) एव only ध्रियते directs itself, एवम् एव even so अयम् this पुरुषः infinite entity एतस्मै अन्ताय for this state धावति hastens यत्र where सुप्तः (being) asleep कञ्चन any कामम् desire न not कामयते seeks, कञ्चन any स्वप्नम् dream न not पश्यति sees.

19. 'As a hawk or a falcon, flying variously in the sky, is exhausted, and stretching its wings directs itself towards its nest only, even so does this infinite entity hasten to the state where, falling asleep, it seeks no desire and sees no dream.[1]

[[1] In deep sleep the individual self, free from all relative attributes and devoid of all exertions, is united with the Supreme Self. Even waking experiences may

be classed as dreams, since in both there is misapprehension of the reality.]

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताणिम्ना तिष्ठन्ति, शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णा; अथ यत्रैनं घ्नन्तीव जिनन्तीव, हस्तीव विच्छाययति, गर्तमिव पतति, यदेव जाग्रद्भयं पश्यति तदत्राविद्यया मन्यते; अथ यत्र देव इव राजेव, अहमेवेदं सर्वोऽस्मीति मन्यते, सोऽस्य परमो लोकः ॥२०॥

अस्य Of a man ताः those, already mentioned वै very एताः these हिताः Hitā नाम called नाड्यः nerves यथा as सहस्रधा a thousandfold भिन्नः split केशः (is) a hair तावता so much अणिम्ना with fineness तिष्ठन्ति are, शुक्लस्य of white नीलस्य of blue पिङ्गलस्य of brown हरितस्य of green लोहितस्य of red (serums) पूर्णा (and) full; अथ now यत्र when एनम् him घ्नन्ति (they) are killing इव as it were जिनन्ति are overpowering इव as it were, हस्ती an elephant विच्छाययति is chasing इव as it were, गर्तम् into a pit पतति (he) is falling इव as it were, यत् एव whatever जाग्रत्-भयम् fear in the waking state पश्यति (one) sees तत् that अत्र at this time अविद्यया through ignorance मन्यते (one) fancies; अथ also यत्र when देवः (he is) a god इव as it were, राजा (or) a king इव as it were, अहम् I एव myself इदम् this (universe) सर्वः (and) all अस्मि am, इति this मन्यते (or) thinks, सः that (this last) अस्य his परमः highest लोकः (is) state.

20. 'In a man are those nerves called Hitā,[1] which are as fine as a hair split into a thousand parts, and full of white, blue, brown, green and red[2] serums. Now, when he feels as if somebody was killing him, or overpowered him, or an elephant was chasing him, or he was falling into a pit—(in short) fancies at the time through ignorance whatever fears he has experienced in the waking state, (that is dream). So also when he is a god, as it were,[3] or a king, as it were, or he thinks, "I am this universe and comprise all" This last is his highest state.[4]

[[1] These have been referred to in II. i. 19 and IV. ii. 3. These nerves are the seat of the subtle body, which is the repository of impressions. It is transparent, but on account of its contact with the serums, it manifests itself in dream, under the influence of a man's past work, as images which take various forms.

[2] The colours are due to the mixture of wind, bile and phlegm in varying proportions.

[3] A man who has attained sufficient purity of mind through meditation to feel identity with the gods etc., in the waking state, also feels the same in the dream state. Similarly, when he has been fortunate enough to eliminate his ignorance and realise Brahman, he feels in the dream state, too, that he is everything.

[4] His natural state of the Supreme Self.]

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयं रूपम् । तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्, एवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्; तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं शोकान्तरम् ॥ २१ ॥

तत् That एतत् this (is) वै indeed अस्य his अतिच्छन्दा transcending अपहत-पाप्मा bereft of evils (merits and demerits) अभयम् fearless रूपम् form. तत् यथा As (a man) प्रियया dear स्त्रिया by (his) wife सम्परिष्वक्तः fully embraced बाह्यम् external किञ्चन anything न neither वेद knows न nor आन्तरम् internal, एवम् एव even so अयम् this पुरुषः infinite entity प्राज्ञेन आत्मना by the Supreme Self सम्परिष्वक्तः . . . न आन्तरम् (as above); तत् that एतत् this (is) वै indeed अस्य his आप्त-कामम् with objects of desire realised आत्म-कामम् with objects of desire transformed into the self अकामम् devoid of desire शोक-अन्तरम् beyond grief रूपम् form.

21. 'That[1] indeed is his form which transcends desire, is bereft of merits and demerits, and is fearless.[2] As a man fully embraced by his dear wife knows nothing external or internal, even so this infinite entity[3] fully embraced by the Supreme Self knows nothing external or internal.[4] That indeed is his form—in which all objects of desire have

been realised, in which they have become the self,[5] and which is devoid of desire and beyond grief.

[[1] Identity with all as Brahman attained in deep sleep.

[2] The transcendent form of the self, which is free from nescience (Avidyā), desire and work, is directly felt in deep sleep. Nescience of course persists in that state, but it does not appear as manifested.

[3] The individual self.

[4] That one is happy and so on. This absence of all particular consciousness is due to the unity of the individual self with the Supreme Self in deep sleep. It is not that the self does not know itself.

[5] In the waking and dream states, objects are believed to be separate from the self; hence they are coveted. But in deep sleep that difference is gone; hence there is no desire.]

अत्र पितापिता भवति, मातामाता, लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः । अत्र स्तेनोऽस्तेनो भवति, भ्रूणहाभ्रूणहा, चाण्डालोऽचाण्डालः, पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः, तापसोऽतापसः; अनन्वागतं पुण्येनानन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥ २२ ॥

अत्र In this (state of deep sleep) पिता a father अपिता no father भवति is, माता a mother अमाता no mother, लोकाः

worlds अलोकाः (are) no worlds, देवाः gods अदेवाः no gods, वेदाः the Vedas अवेदाः no Vedas. अत्र In this (state) स्तेनः a thief अस्तेनः no thief भवति is, भ्रूणहा the murderer of a worthy Brāhmaṇa (or of a child in the mother's womb) अभ्रूणहा no such murderer, चाण्डालः a caṇḍāla अचाण्डालः no caṇḍāla, पौल्कसः a Pulkasa अपौल्कसः no Pulkasa, श्रमणः a monk अश्रमणः no monk, तापसः a recluse अतापसः no recluse; पुण्येन by good action अनन्वागतम् (this form is) unaffected, पापेन by bad action अनन्वागतम् unaffected, तदा then हि for हृदयस्य of the heart (intellect) सर्वान् all शोकान् afflictions तीर्णः beyond भवति (the self) is.

22. 'In this state, a father is no more a father,[1] a mother no more a mother, worlds are no more worlds,[2] the gods[3] no more gods, the Vedas[4] no more Vedas. In this state, a thief is no more a thief, the murderer of a worthy Brāhmaṇa no more such a murderer;[5] a Caṇḍāla[6] is not a Caṇḍāla, a Pulkasa[7] no more a Pulkasa, a monk no more a monk,[8] a recluse no more a recluse.[9] This form is unaffected by good actions[10] and unaffected by bad actions;[11] for the self is then beyond all afflictions[12] of the heart.[13]

[[1] Because such conceptions are based on certain actions, from which the self is dissociated in deep sleep.

[2] Those already attained or yet to be attained through rites cease to be so owing to one's dissociation from those rites.

[3] Who are a part of rites.

[4] Which enjoin the means, end, etc.

[5] That is, one is beyond evil actions too.

[6] One born of a S'ūdra father and a Brāhmaṇa mother.

[7] One born of a S'ūdra father and a Kṣatriya mother.

[8] That is, one is beyond actions belonging to one's caste.

[9] In other words, one is beyond the duties attaching to one's order of life.

[10] Those prescribed by the Scriptures.

[11] Committing acts forbidden by the Scriptures as also the non-performance of prescribed actions.

[12] Which are thwarted desires.

[13] That is, the intellect, the seat of which is the heart.]

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

यत् वै That तत्र then (in deep sleep) न not पश्यति (the self) sees, तत् then पश्यन् वै although seeing न not पश्यति sees, द्रष्टुः of the seer दृष्टेः of sight विपरिलोपः absence हि for न never भवति takes place अविनाशित्वात् owing to imperishablity (of the seer); ततः from it (entity) अन्यत् (as) other विभक्तम् separate यत् which पश्येत् (it) can see तत् that द्वितीयम् second तु but न not अस्ति there is.

23. 'That it does not (apparently) see in that state is because, although (really) seeing in that state, it does not see; for there cannot be any absence of the sight of the seer, since the latter is imperishable.[1] But there is not that second[2] entity differentiated from it which it can see.

[[1] As the fire never loses its property of burning, nor the sun its nature of shining, so the seer, the self, never loses its eternal power of sight. In fact the seer, and sight are identical. Particular acts of vision seem to take place under certain circumstances, because duality manifests itself under the influence of nescience. See note 3 on III. iv. 2.

[2] In deep sleep the individual self is united with the Supreme Self, and all duality is engulfed in nescience. See note 2 on paragraph 21.]

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति, न हि घ्रातुर्घ्रातेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

जिघ्रति Smells, जिघ्रत् वै although smelling; घ्रातुः on the part of the smeller घ्रातेः of smelling; जिघ्रेत् (it) can smell. (Rest as before.)

24. 'That it does not (apparently) smell in that state is because, although (really)

smelling in that state, it does not smell; for there cannot be any absence of smelling on the part of the smeller, since the latter is imperishable. But there is not that second entity differentiated from it which it can smell.

यद्वै तन्न रसयते रसयन्वै तन्न रसयते, न हि रसयितू रसयतेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्-द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥ २५ ॥

रसयते Tastes, रसयन् वै although tasting; रसयितुः on the part of the taster रसयतेः of tasting; रसयेत् (it) can taste. (Rest as before.)

25. 'That it does not (apparently) taste in that state is because, although (really) tasting in that state, it does not taste; for there cannot be any absence of tasting on the part of the taster, since the latter is imperishable. But there is not that second entity differentiated from it which it can taste.

यद्वै तन्न वदति वदन्वै तन्न वदति, न हि वक्तुर्वक्ते-र्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

वदति Speaks, वदन् वै although speaking; वक्तुः on the part of the speaker वक्तेः of speaking; वदेत् (it) can sp
(Rest as before.)

26. 'That it does not (apparently) speak in that state is because, although (really) speaking in that state, it does not speak; for there cannot be any absence of speaking on the part of the speaker since the latter is imperishable. But there is not that second entity differentiated from it which it can speak.

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति, न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

शृणोति Hears, शृण्वन् वै although hearing; श्रोतुः on the part of the hearer श्रुतेः of hearing; शृणुयात् (it) can h
(Rest as before.)

27. 'That it does not (apparently) hear in that state is because, although (really) hearing in that state, it does not hear; for there cannot be any absence of hearing on the part of the hearer, since the latter is imperishable. But there is not that second entity differentiated from it which it can hear.

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते, न हि मन्तुर्मते-
र्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति
ततोऽन्यद्विभक्तं यन्मन्वीत ॥ २८ ॥

मनुते Thinks, मन्वान: वै although thinking; मन्तु: on the part of the thinker मते: of thinking; मन्वीत (it) can think. (Rest as before.)

28. 'That it does not (apparently) think in that state is because, although (really) thinking in that state, it does not think; for there cannot be any absence of thinking on the part of the thinker, since the latter is imperishable. But there is not that second entity differentiated from it which it can think.

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति, नहि स्प्रष्टुः
स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीय-
मस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥ २९ ॥

स्पृशति Touches, स्पृशन् वै although touching; स्प्रष्टु: on the part of the toucher स्पृष्टे: of touching; स्पृशेत् (it) can touch. (Rest as before.)

29. 'That it does not (apparently) touch in that state is because, although (really) touching in that state, it does not touch; for there cannot be any absence of touching on the part

of the toucher, since the latter is imperishable. But there is not that second entity differentiated from it which it can touch.

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति, न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्-द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥ ३० ॥

विजानाति Knows, विजानन् वै although knowing; विज्ञातुः on the part of the knower विज्ञातेः of knowing; विजानीयात् (it) can know. (Rest as before.)

30. 'That it does not (apparently) know in that state is because, although (really) knowing in that state, it does not know; for there cannot be any absence of knowing on the part of the knower, since the latter is imperishable. But there is not that second entity differentiated from it which it can know.

यत्र वान्यदिव स्यात्, तत्रान्योऽन्यत्पश्येत्, अन्योऽन्यज्जिघ्रेत्, अन्योऽन्यद्रसयेत्, अन्योऽन्यद्वदेत्, अन्योऽन्यच्छृणुयात्, अन्योऽन्यन्मन्वीत, अन्योऽन्यत्स्पृशेत्, अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

यत्र वै Where (in the waking state) अन्यत् a different thing इव as it were स्यात् there is, तत्र there अन्यः one

अन्यत् another पश्येत् can see, जिघ्रेत् can smell, रसयेत् can taste, वदेत् can speak, शृणुयात् can hear, मन्वीत can think, स्पृशेत् can touch, विजानीयात् can know. (The rest is similar. See II. iv. 14 and IV. v. 15.)

31. 'Where[1] there is a different thing, as it were, there one can see another, one can smell another, one can taste another, one can speak another, one can hear another, one can think another, one can touch another and one can know another.

[[1] That is, in the waking and dream states.]

सलिल एको द्रष्टाद्वैतो भवति, एष ब्रह्मलोकः सम्राडिति हैनमनुशशास याज्ञवल्क्यः, एषास्य परमा गतिः, एषास्य परमा सम्पत्, एषोऽस्य परमो लोकः, एषोऽस्य परम आनन्दः; एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

सलिलः (Like) water एकः one द्रष्टा the seer अद्वैतः free from duality भवति (the self) becomes; सम्राट् O Emperor एषः this (is) ब्रह्मलोकः the world (state) that is Brahman, एषा this (is) अस्य its परमा highest गतिः goal, एषा अस्य परमा सम्पत् glory, एषः this (is) अस्य its परमः highest लोकः world, एषः अस्य परमः आनन्दः bliss; अन्यानि other भूतानि beings एतस्य this एव very आनन्दस्य of bliss मात्राम् a particle

उपजीवन्ति live on, इति thus याज्ञवल्क्यः Yājñavalkya एनम् him अनुशशास ह taught.

32. 'It becomes (in deep sleep serene) like water, one, the seer and free from duality. This is the world that is Brahman, O Emperor', thus did Yājñavalkya teach Janaka; 'this is its highest goal, this is its highest glory,[1] this is its highest world,[2] this is its highest bliss;[3] all other beings live on a particle[4] of this very bliss.

[[1] Because this is natural to it, while other glories are adventitious.

[2] Because other worlds are attained by it as a result of work, and therefore impermanent.

[3] Because other joys are artificial and short-lived, but this bliss is everlasting (*Chā. U.* VII. xxiii. 1).

[4] Projected as an object of enjoyment by nescience through sense-contact.]

स यो मनुष्याणां राद्धः समृद्धो भवति, अन्येषामधिपतिः, सर्वैर्मानुष्यकैर्भोगैः सम्पन्नतमः, स मनुष्याणां परम आनन्दः; अथ ये शतं मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामानन्दः; अथ ये शतं पितृणां जितलोकानामानन्दाः स एको गन्धर्वलोक आनन्दः; अथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवाना-

मानन्दः—ये कर्मणा देवत्वमभिसम्पद्यन्ते; अथ ये शतं कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः; अथ ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः; अथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः; अथैष एव परम आनन्दः, एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः; सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति; अत्र ह याज्ञवल्क्यो बिभयाञ्चकार, मेधावी राजा सर्वेभ्यो मान्तेभ्य उदरौत्सीदिति ॥ ३३ ॥

मनुष्याणाम् Among men सः he यः who राद्धः physically perfect समृद्धः opulent, अन्येषाम् of others अधिपतिः lord, सर्वैः all मानुष्यकैः human भोगैः with enjoyments सम्पन्नतमः most endowed, सः he मनुष्याणाम् among men परमः maximum आनन्दः joy भवति is (represents); अथ now ये (those) which (are) शतम् one hundred मनुष्याणाम् of men आनन्दाः (measures of) joy जित-लोकानाम् who have won that world पितृणाम् of the manes सः that एकः (equal) one (measure of) आनन्दः joy; गन्धर्वलोके in the world of the celestial minstrels; कर्म-देवानाम् of the gods through action—ये who कर्मणा through action देवत्वम् godhead अभिसम्पद्यन्ते attain; आजान-देवानाम् of the gods by birth, यः (of one) who च and

श्रोत्रियः (is) erudite in the Vedas अवृजिनः taintless अकामहतः (and) unaffected by desire; प्रजापतिलोके in the world of Prajāpati (Virāj); ब्रह्मलोके in the world of Brahman (Hiraṇyagarbha). (The rest is similar.) अथ Hereafter एषः this (is) एव indeed परमः the supreme आनन्दः bliss, एषः this ब्रह्मलोकः (is) the world that is Brahman सम्राट् O Emperor, इति this याज्ञवल्क्यः Yājñavalkya उवाच ह said; सः that अहम् I भगवते to your reverence सहस्रम् a thousand (cows) ददामि give, अतः this ऊर्ध्वम् beyond विमोक्षाय about liberation एव itself ब्रूहि tell (me) इति; अत्र ह at this याज्ञवल्क्यः Yājñavalkya बिभयाञ्चकार was afraid, मेधावी the intelligent राजा Emperor मा me सर्वेभ्यः अन्तेभ्यः for all conclusions (of his questions) उदरौत्सीत् would press इति.

33. 'He who among men is physically perfect, opulent, the lord of others, and most endowed with all human enjoyments, represents the maximum joy[1] of men. One hundred measures of joy for men equal one measure of joy for the manes who have won their world. One hundred measures of joy for the manes who have won their world[2] equal one measure of joy in the world of the celestial minstrels. One hundred measures of joy in the world of the celestial minstrels equal one measure of joy for the gods through action—those who attain godhead through their actions.[3] One

hundred measures of joy for the gods through action equal one measure of joy for the gods by birth, as also for one who is erudite in the Vedas, taintless and unaffected by desire. One hundred measures of joy for the gods by birth equal one measure of joy in the world of Prajāpati (Virāj), as also for one who is erudite in the Vedas, taintless and unaffected by desire.[4] One hundred measures of joy in the world of Prajāpati equal one measure of joy in the world of Hiraṇyagarbha, as also for one who is erudite in the Vedas, taintless and unaffected by desire. Hereafter, this indeed is the supreme bliss,[5] this is the world that is Brahman, O Emperor', said Yājñavalkya. 'I give you a thousand (cows), venerable sir. Kindly tell me beyond this about liberation itself.' At this Yājñavalkya was afraid, thinking, 'the intelligent Emperor would press me for all conclusions (of his questions)'.

[[1] Here man, the enjoyer, is identified with joy to suggest that the joy is but another form of the self, the whole universe being an illusory projection of Brahman, the Bliss Absolute.

[2] Through the performance of obsequial rites etc.

[3] Such as the Agnihotra.

[4] Although these three epithets are repeated, we are to understand that it is the degree of the absence of desire that determines the elevation to a particular sphere.

[5] Here the process of multiplication has ceased, for it is the very embodiment of bliss.]

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ॥ ३४ ॥

स्वप्नान्ते In the dream state. (Rest as in paragraph 16.)

34. 'This same individual self, after rejoicing and wandering and merely seeing (the results of) good and evil in the dream state,[1] hastens back in a reverse way just to its previous state—that of waking.

[[1] To which it has returned from the state of deep sleep.]

तद्यथानः सुसमाहितमुत्सर्जद्यायात्, एवमेवायं शारीर आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति, यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३५ ॥

तत् यथा Just as सुसमाहितम् fully loaded अनः a cart उत्सर्जत् creaking यायात् moves on, एवम् एव even so अयम् this शारीरः dwelling in the body आत्मा self प्राज्ञेन आत्मना

by the Supreme Self अन्वारूढः presided over उत्सर्जत् groaning याति goes, यत्र when एतत् thus ऊर्ध्व-उच्छ्वासी struggling for breath भवति (it) is.

35. 'Just as a cart, fully loaded, moves on creaking, even so does the self that is in the body,[1] presided over by the Supreme Self,[2] depart[3] groaning when it characteristically struggles for breath.[4]

[The transition of the self from one body to another is like its passing from dream to the waking state.

[1] The individual self identified with the subtle body.

[2] That is, revealed by the Self, the eternal Seer.

[3] Strictly speaking, the self, being omnipresent, goes nowhere. But because its adventitious adjunct, the subtle body, of which the vital force is an important ingredient, leaves the body, the self too is spoken of as doing that.

[4] This description of the pain and helplessness of the departing soul is for instilling dispassion for transmigratory existence.]

स यत्रायमणिमानं न्येति—जरया वोपतपता वाणिमानं निगच्छति—तद्यथाम्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यते, एवमेवायं पुरुष एभ्योऽङ्गेभ्यः सम्प्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥ ३६ ॥

सः अयम् This (body) यत्र when अणिमानम् thinness न्येति has—जरया वा by old age उपतपता by disease वा or अणिमानम् thinness निगच्छति attains—तत् then यथा as आम्रं वा a mango उदुम्बरम् a fig वा or पिप्पलम् peepul fruit वा or बन्धनात् from (its) stalk प्रमुच्यते is separated, एवम् एव even so अयम् this पुरुषः infinite entity एभ्यः these अङ्गेभ्यः from parts (of the body) सम्प्रमुच्य completely separating (itself) पुनः again प्राणाय for (the special manifestation of) the vital force एव indeed प्रतिन्यायम् in the same way प्रतियोनि to particular bodies आद्रवति hastens back.

36. 'When this body grows thin—is worn out by old age or disease—then as a mango, or a fig, or a peepul fruit is separated from its stalk, so does this infinite entity[1] completely[2] separating itself from the parts of the body, again[3] hastens back[4] in the same way (as before) to particular bodies[5] for the special manifestation of the vital force.

[[1] The individual self identified with the subtle body.

[2] Not leaving the vital force behind to guard the body, as in deep sleep.

[3] This indicates that the self has transmigrated before this also from one body to another.

[4] To another body, as it did in previous births.

[5] According to his work, knowledge and previous impressions.

तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः पानैरावसथैः प्रतिकल्पन्ते, अयमायाति, अयमागच्छतीति, एवं हैवंविदं सर्वाणि भूतानि प्रतिकल्पन्ते, इदं ब्रह्मायाति, इदमागच्छतीति ॥ ३७ ॥

तत् यथा Just as प्रत्येनसः appointed to deal with different offences उग्राः Ugras सूत-ग्रामण्यः the Sūtas and the village heads आयान्तम् the coming राजानम् king अन्नैः with foods पानैः with drinks आवसथैः with residences प्रतिकल्पन्ते wait for (saying), अयम् (here) he आयाति comes, अयं (here) he आगच्छति comes इति, एवं ह even so सर्वाणि all भूतानि the elements एवंविदम् such a knower प्रतिकल्पन्ते wait for, इदम् (here) this ब्रह्म Brahman आयाति comes, इदम् (here) It आगच्छति comes इति.

37. 'Just as the Ugras[1] appointed to deal with different offences, the Sūtas[2] and the village heads wait for a king who is coming, with foods and drinks and residences ready, saying, "Here he comes, here he comes", even so do all the elements[3] wait[4] for a person[5] who knows the results of his actions, saying, "Here comes Brahman,[6] here It comes".

[[1] Those born of a Kṣatriya father and a Sūdra mother. The word may also mean, men of fierce deeds.

[2] Those born of a Kṣatriya father and a Brāhmaṇa mother.

[3] That are to build his body, together with the presiding deities of the organs.

[4] With materials for experiencing the results of his actions.

[5] The individual self that transmigrates.

[6] That makes use of us and directs us. The word 'Brahman' is used, because the individual self is essentially identical with Brahman.]

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्राम-ण्योऽभिसमायन्ति, एवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति, यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३८ ॥ इति तृतीयं ब्राह्मणम् ॥

प्रयियासन्तम् Wishing to depart अभिसमायन्ति gather round, एवम् एव even so अन्तकाले at the time of death सर्वे all प्राणाः the organs इमम् this आत्मानम् self अभिसमायन्ति gather round, यत्र when एतत् thus ऊर्ध्व-उच्छ्वासी struggling for breath भवति (it) is. (Rest as before.)

38. 'Just as the Ugras appointed to deal with different offences, the Sūtas and the village heads gather round a king who is about to depart, even so do all the organs gather[1] round this self at the time of death, when it characteristically struggles for breath.'

[[1] Under the influence of the past actions of the departing soul.]

SECTION FOUR

स यत्रायमात्माबल्यं न्येत्य संमोहमिव न्येति, अथैनमेते प्राणा अभिसमायन्ति; स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति; स यत्रैष चाक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथारूपज्ञो भवति ॥ १ ॥

सः Same अयम् this आत्मा self यत्र when अबल्यम् weakness न्येत्य attaining संमोहम् stupor न्येति attains इव as it were, अथ then एते these प्राणाः organs एनम् to it अभिसमायन्ति come; सः it एताः these तेजः-मात्राः particles of light (organs) समभ्याददानः completely withdrawing हृदयम् the heart एव only अन्ववक्रामति comes to; यत्र when सः same एषः this चाक्षुषः dwelling in the eye पुरुषः being (deity) पराङ् backward पर्यावर्तते turns from all sides, अथ then अरूपज्ञः unapprehensive of colour भवति (the dying man) is.

1. 'When this same self becomes weak and unconscious, as it were,[1] these organs come to it. The self, completely[2] withdrawing these particles of light,[3] comes to the heart.[4] When this being that is in the eye[5] turns back from all sides, the dying man is unapprehensive of colour.

[[1] The self, being really transcendent, never becomes weak or unconscious. It is the weakness and unconsciousness of the body that are attributed to the self

[2] This shows the distinction of death from a dream in which the organs are withdrawn only partially.

[3] That is, the organs, which reveal objects.

[4] Although the self is by nature inactive, the activities of the intellect etc. are superposed on it. These activities cease when the self comes to the heart, and only the intelligence of the self is manifested there.

[5] The presiding deity of the eye, that is, a portion of the sun, under the influence of a person's past work, helps his eye to function while he is alive, but it goes back to the sun when he dies. Similarly with the presiding deities of the other organs. These deities resume their seats when the person is born again.]

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रतीत्याहुः; एकीभवति, न रसयत इत्याहुः; एकीभवति, न वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति, न मनुत इत्याहुः ; एकीभवति, न स्पृशतीत्याहुः; एकीभवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं प्रद्योतते; तेन प्रद्योतेनैष आत्मा निष्क्रामति — चक्षुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति; प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति; सविज्ञानो भवति, सविज्ञानमेवान्ववक्रामति । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥२॥

एकीभवति (The eye) is united (with the subtle body), न not पश्यति (he) sees, इति this आहुः (people) say; एकीभवति (the nose) is united, न not जिघ्रति (he) smells इति आहुः; रसयते tastes; वदति speaks; शृणोति hears; मनुते thinks; स्पृशति touches; विजानाति knows. (The rest is similar.) तस्य ह Of same एतस्य this हृदयस्य of the heart अग्रम् the end प्रद्योतते lights up; तेन प्रद्योतेन by the help of that light एषः this आत्मा self निष्क्रामति departs—चक्षुष्टः वा through the eye मूर्ध्नः वा through the head अन्येभ्यः through other शरीर-देशेभ्यः parts of the body वा or; उत्क्रामन्तम् going out तम् it अनु following प्राणः the vital force उत्क्रामति goes out; उत्क्रामन्तम् going out प्राणम् the vital force अनु following सर्वे all प्राणाः the organs उत्क्रामन्ति go out; सविज्ञानः endowed with (particular) consciousness भवति (the self) is, सविज्ञानम् (the body) with (*i.e.*, lighted up by) that consciousness एव indeed अनु-अवक्रामति (and) afterwards passes on to. विद्या-कर्मणी Knowledge and work पूर्वप्रज्ञा previous impressions च and तम् it (the self) समन्वारभेते follow.

2. '(The eye) is united (with the subtle body); then people say, "He does not see". (The nose) is united; then they say, "He does not smell". (The tongue) is united; then they say, "He does not taste". (The vocal organ) is united; then they say, "He does not speak". (The ear) is united; then they say, "He does not hear. (The mind) is united; then they say, "He does not think". (The

skin) is united; then they say, "He does not touch". (The intellect) is united; then they say, "He does not know". The (upper) end[1] of the heart lights up.[2] By the help of that light this self departs, either through the eye, or through the head, or through other parts of the body.[3] When it goes out, the vital force accompanies it; when the vital force goes out, all the organs accompany it.[4] Then the self is endowed with particular consciousness,[5] and afterwards passes on to the body that is brought to light by that consciousness. Meditation, work and previous impressions[6] follow it.[7]

[[1] That is, the nerve-end at the orifice of the heart, which serves as the exit for the self.

[2] The lighting up consists in the self revealing impressions of the kind of body suitable for the results to be attained in the next birth.

[3] According to its past work.

[4] No sequence is meant. At the time of death the subtle body, including the vital force and the organs, goes out. This is spoken of as the departure of the individual self.

[5] Of the next body. This consciousness is determined by one's past work. Therefore one should be particularly carefui to do good work and avoid evil work,

as also to practise meditations etc., so that only good thoughts may arise at the time of death.

[6] The impressions left in the mind by previous experience.

[7] These are the assets of a dying man journeying to the next life.]

तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति, एवमेवायमात्मेदं शरीरं निहत्य, अविद्यां गमयित्वा, अन्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥ ३ ॥

तत् यथा Just as तृण-जलायुका a leech dwelling in grass तृणस्य of the grass अन्तम् to the end गत्वा going अन्यम् another आक्रमम् support (grass) आक्रम्य catching आत्मानम् itself, the rest of its body उपसंहरति withdraws, एवम् एव even so अयम् this आत्मा self इदम् this शरीरम् body निहत्य setting aside—अविद्याम् insentiency गमयित्वा causing to attain—अन्यम् another आक्रमम् support (body) आक्रम्य taking up आत्मानम् itself उपसंहरति withdraws (there).

3. 'Just as a leech dwelling in grass goes to the end of the grass, catches another support and withdraws itself (there), so does this self set aside the present body—make it senseless[1]—take up a new body and withdraw itself (there).[2]

[[1] Give up identification with it.

[3] Create another body by extending its impressions, and identify itself with it, just as it does in dream. Under the influence of its past work, knowledge, etc. the organs join it and start functioning. A new gross body is also formed, into which the organs enter, together with their presiding deities.]

तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरं रूपं तनुते, एवमेवायमात्मेदं शरीरं निहत्य, अविद्यां गमयित्वा, अन्यन्नवतरं कल्याणतरं रूपं कुरुते— पित्र्यं वा, गान्धर्वं वा, दैवं वा, प्राजापत्यं वा, ब्राह्मं वा, अन्येषां वा भूतानाम् ॥ ४ ॥

तत् यथा Just as पेशस्कारी a goldsmith पेशसः of gold मात्राम् a little quantity अपादाय taking apart नवतरम् newer कल्याणतरम् (and) better अन्यत् another रूपम् form तनुते moulds, एवम् एव . . . गमयित्वा (as in paragraph 3) नवतरं कल्याणतरम् अन्यत् रूपं कुरुते makes—पित्र्यं वा fit for the (world of the) manes गान्धर्वम् fit for the celestial minstrels वा or दैवम् fit for the gods वा or प्राजापत्यम् fit for Prajāpati (Virāj) वा or ब्राह्मम् fit for Brahman (Hiraṇyagarbha) वा or अन्येषां भूतानाम् of other beings वा or.

4. 'Just as a goldsmith, taking apart a little quantity of gold, moulds another—a newer and better—form, even so does this self, setting this body aside—making it senseless—

create another—a newer and better—form[1] fit for the manes, or the celestial minstrels, or the gods, or Virāj, or Hiraṇyagarbha, or other beings.

[[1] The individual self goes to the next world surrounded by fine particles of the five gross elements, which serve as the material for building the new body.]

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय अकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति; यथाकारी यथाचारी तथा भवति—साधुकारी साधुर्भवति, पापकारी पापो भवति; पुण्यः पुण्येन कर्मणा भवति, पापः पापेन। अथो खल्वाहुः काममय एवायं पुरुष इति; स यथाकामो भवति तत्क्रतुर्भवति, यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसम्पद्यते ॥ ५ ॥

सः That अयम् this आत्मा self वै verily ब्रह्म (is) Brahman विज्ञानमयः associated with the intellect मनोमयः associated with the mind प्राणमयः associated with the vital force चक्षुर्मयः associated with the eyes श्रोत्रमयः associated with the ears पृथिवीमयः associated with earth आपोमयः associated with water वायुमयः associated with the air आकाशमयः associated with the ether तेजोमयः associated with fire

अतेजोमयः associated with what is not fire काममयः associated with desire अकाममयः associated with want of desire क्रोधमयः associated with anger अक्रोधमयः associated with the absence of anger धर्ममयः associated with righteousness अधर्ममयः associated with unrighteousness सर्वमयः associated with all; तत् एतत् this (is proved) यत् that इदंमयः (the self is) associated with this (the perceptible) अदोमयः (and) associated with that (the imperceptible or inferred) इति; यथाकारी as (it) does, यथाचारी as (it) acts, तथा so भवति (it) becomes—साधुकारी the doer of good साधुः good भवति becomes, पापकारी the doer of evil पापः evil भवति becomes; पुण्येन कर्मणा by a good act पुण्यः virtuous भवति (it) becomes, पापेन by a vicious (act) पापः (it becomes) vicious. अथो खलु However आहुः (others) say, अयम् this पुरुषः infinite entity, self काममयः (is) associated with desire एव alone इति; सः it यथाकामः possessed of whatever desire भवति is तत्-क्रतुः of that resolve भवति (it) is; यत्-क्रतुः of whatever resolve भवति (it) is तत् that कर्म work कुरुते (it) does; यत् what कर्म work कुरुते (it) does तत् that अभिसम्पद्यते (it) attains.

5. 'This same self[1] is verily Brahman, as also associated with the intellect, with the mind, with the vital force, with the eyes, with the ears, with earth,[2] with water, with the air, with the ether, with fire and with what is other than fire, with desire and with want of desire, with anger and with the absence of anger, with

righteousness and with unrighteousness and with all.[3] Thus it is (proved) that it is associated with what is perceived and with what is inferred.[4] As it does[5] and as it acts,[6] so it becomes: The doer of good becomes good, and the doer of evil becomes evil; it becomes virtuous through a virtuous act and vicious through a vicious act.[7] Others, however, say that the self is identified with desire alone.[8] It resolves as it desires; it does the work that it resolves; and it attains the results of the work it does.

[[1] The transmigrating self under discussion. In reality it is Brahman. But prior to realisation it is apparently identified with the intellect. So at times with the rest. See note 2 on IV. III. 7.

[2] When the results of past work tend to lead to a body preponderating in earth. Similarly with the rest.

[3] The universe being the product of righteousness and unrighteousness.

[4] The mind has infinite modifications, and the self reflected in them also resembles them. By noticing the external effects, outsiders conclude that the self is associated with anger, for instance, or with righteousness.

[5] Following scriptural injunctions and prohibitions.

[6] Naturally, in matters neither enjoined nor forbidden by the Scriptures.

[7] Not habitual performance but even a single deed affects the doer. Repetition only intensifies the relation.

[8] They think that although virtue and vice lead to the taking of a body, yet it is desire that prompts virtuous and vicious actions. So desire alone is the cause of transmigration. If a man of realisation does some work without any motive, it does not produce any virtue or vice to cause a new birth.]

यदेष श्लोको भवति ।

तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः; अथाकामयमानः—योऽकामो निष्काम आप्तकाम आत्मकामो—न तस्य प्राणा उत्क्रामन्ति, ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

तत् Regarding this एषः this श्लोकः Mantra verse भवति there is: सक्तः Being attached कर्मणा सह together with work तत् that एव alone एति reaches यत्र where अस्य its (of the self) लिङ्गम् subtle body मनः the mind निषक्तम् (is) set; अयम् it (this self) यत् किं च whatever इह in this world करोति does तस्य कर्मणः of that work अन्तम् end, exhaustion प्राप्य attaining पुनः again कर्मणे for (new) work तस्मात्

लोकात् from that world अस्मै लोकाय to this world ऐति comes; इति नु thus कामयमानः (the man) with craving (transmigrates); अथ but अकामयमानः (the man) who has no craving—यः who अकामः (is) without desires निष्कामः whom desires have left आप्तकामः whose objects of desire have been realised आत्मकामः whose object of desire is only the self—तस्य his प्राणाः organs न not उत्क्रामन्ति go out, ब्रह्म Brahman एव itself सन् being ब्रह्म Brahman अप्येति is merged in.

6. 'Regarding this there is this Mantra verse: "Being attached, (the transmigrating self) together with work attains that on which its subtle body or mind[1] is set.[2] Experiencing (in the other world) the end[3] of whatever work it does in this life, it comes from that world again to this world[4] for (new) work." Thus does the man with craving (transmigrate). But of a man who has no craving—who is without desires,[5] whom desires have left, whose objects of desire have been realised, whose only object of desire is the Self—the organs do not go out. (Ever) being Brahman Itself, he is merged in Brahman.[6]

[[1] The mind is equated with the subtle body, since it is its principal part. The word 'Liṅga' also means an index; the mind is so designated, because it indicates the self, and through it the self is realised.

[2] Attachment of the mind to results is the cause of an action, and of consequent transmigration.

[3] That is, exhausting its results.

[4] Which is *the* place for work.

[5] Among these four epithets, each succeeding item is the cause of the preceding one.

[6] Liberation is not a thing to be attained through action etc. It is eternally there, being the very essence of the self. For a man of realisation there is no going or coming nor taking a new body. This is what is meant by mergence in Brahman.

तदेष श्लोको भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

तद्यथाहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीत, एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव; सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥ ७ ॥

तत् On this (theme) एष: this श्लोक: Mantra verse भवति there is : अस्य हृदि In his heart (intellect or mind) ये which कामा: desires श्रिताः abide, सर्वे (they) all यदा when प्रमुच्यन्ते have totally left, अथ then मर्त्य: the mortal (man) अमृत: immortal भवति becomes, अत्र here (in this very body) ब्रह्म Brahman समश्नुते realises इति ; तत् यथा just as मृता lifeless

अहि-निर्ल्वयनी the slough of a snake वल्मीके in the ant-hill प्रत्यस्ता (being) cast off शयीत lies, एवम् एव even so इदम् this शरीरम् body शेते lies; अथ then अयम् this (self) अशरीरः (becomes) disembodied अमृतः immortal प्राणः Prāṇa (the Supreme Self) ब्रह्म Brahman एव itself तेजः the light (of Intelligence) एव itself; जनकः Janaka वैदेहः Emperor of Videha उवाच ह said, सः that अहम् I भगवते to your reverence सहस्रम् a thousand (cows) ददामि give इति.

7. 'On this theme there is the following Mantra verse: "When all the desires that abide in the intellect of a man have totally left, then the mortal man becomes immortal[1] and realises Brahman in this very body."[2] Just as the lifeless slough of a snake lies, cast off in the ant-hill (etc.), even so lies this body.[3] Then the self becomes disembodied[4] and immortal, the Supreme Self, Brahman, the Light of Pure Intelligence.' Emperor Janaka of Videha said, 'For this I give you a thousand (cows), venerable sir'.

[[1] Desires are but forms of death. Hence on their cessation together with their root (ignorance) immortality is attained.

[2] Liberation, therefore, does not require going to any world and so on.

[3] Discarded as non-self.

[4] No longer identifies itself with the body, although living in it.]

तदेते श्लोका भवन्ति ।

अणुः पन्था विततः पुराणो
मां स्पृष्टोऽनुवित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविदः
स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥

तत् Regarding this एते these श्लोकाः Mantra verses भवन्ति there are : अणुः Subtle, difficult of comprehension विततः extensive पुराणः ancient पन्थाः path माम् me स्पृष्टः is in contact with, मया by me एव alone अनुवित्तः realised ; धीराः illumined ब्रह्मविदः knowers of Brahman तेन by that (way) विमुक्ताः (being) emancipated इतः ऊर्ध्वम् after (release from) this (body) स्वर्गं लोकम् the realm of heaven (liberation) अपियन्ति reach.

8. 'Regarding this there are these Mantra verses:

"The subtle,[1] outstretched,[2] ancient,[3] path[4] is in contact with me.[5] (Nay) I have realised[6] it myself.[7] By that way, illumined knowers of Brahman becoming emancipated (in this very life), reach the realm of liberation after release from the body.

[[1] The Mādhyandina reading is 'Vitara', which means 'effectively leading (to liberation)'.

[2] Because it relates to the infinite Brahman.

[3] Because it is revealed by the Vedas, which are eternal.

[4] The path of knowledge leading to liberation.

[5] That is, I have reached it.

[6] Attained it to its furthest limit, which is a sense of complete blessedness.

[7] This emphasis only means that realisation is an experience which requires no other testimony except one's own. But it is accessible to all qualified persons.]

तस्मिञ्छुक्लमुत नीलमाहुः
पिङ्गलं हरितं लोहितं च ।
एष पन्था ब्रह्मणा हानुवित्तः
तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ॥ ९ ॥

तस्मिन् Of it आहुः (some) speak शुक्लम् as white उत or नीलम् as blue पिङ्गलम् as grey हरितम् as green लोहितम् as red च and; एषः ह this पन्था path (of knowledge) ब्रह्मणा by a Brāhmaṇa identified with Brahman अनुवित्तः (is) realised, पुण्यकृत् a doer of good deeds ब्रह्मवित् who is a knower of Brahman तैजसः who is one with the Supreme Light च and तेन by that (path) एति (also) travels.

9. "Some speak of it as white, or blue, or grey, or green or red.[1] This way is realised

by a knower of Brahman. Any other person who has done good deeds, has become a knower of Brahman,[2] and is one with the Supreme Light, also travels by this path.

[[1] They are wrong, for the path of knowledge can have no colour. The colours experienced by seekers are really those of Suṣumnā and other nerves referred to in IV. III. 20. Or they may be thinking of the variegated sun, described in *Chā. U.*, VIII. VI. 1, as that path.

[2] After giving up all desires.]

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ १० ॥

ये Who अविद्याम् ignorance (rites) उपासते adore अन्धम् blinding तमः darkness प्रविशन्ति (they) enter; ये who उ again विद्यायाम् to knowledge, to ritual meditation रताः are attached ते they (enter) ततः than that भूयः greater तमः darkness इव as it were.

10. "Those who adore ignorance (rites[1]) enter blinding darkness. And those that are attached to (ritual) meditation[2] enter into greater darkness, as it were.[3]

[[1] Which are the outcome of ignorance.

[2] Meditation relating to the ceremonial portion of the Vedas only, that deals with injunctions and prohibitions

alone, denying the knowledge of Brahman inculcated in the Upaniṣads.

[3] This verse also occurs in *Īśa. U.* 9.]

अनन्दा नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥ ११ ॥

अनन्दाः Cheerless नाम known as ते (there are) those लोकाः worlds अन्धेन तमसा by blinding darkness आवृताः covered; (ये who) अविद्वांसः (are) ignorant अबुधः (and) devoid of (Self-) knowledge जनाः people ते they प्रेत्य dying तान् to them अभिगच्छन्ति go.

11. "There are those worlds known as cheerless, which are covered with blinding darkness. People who are ignorant and devoid of (Self-) knowledge go to them after death.

[Compare *Īśa. U.* 3.]

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

पूरुषः A man आत्मानम् the Supreme Self अयम् It अस्मि (I) am इति thus विजानीयात् knows चेत् if, किम् what इच्छन् desiring कस्य of whom कामाय for the purpose शरीरम् the body अनुसंज्वरेत् will (he) be afflicted in the wake of.

12. "If a man knows the Self as 'I am It', then desiring what[1] and for whose sake[2] will he be afflicted in the wake of the body?[3]

[[1] What object distinct from himself to be desired, he being all.

[2] For what person other than himself.

[3] Be affected by the troubles that pertain only to the body, from which he has completely dissociated himself.]

यस्यानुवित्तः प्रतिबुद्ध आत्मा-
स्मिन्सन्देह्ये गहने प्रविष्टः ।
स विश्वकृत् स हि सर्वस्य कर्ता
तस्य लोकः स उ लोक एव ॥ १३ ॥

अस्मिन् In this सन्देह्ये dangerous गहने inaccessible (body) प्रविष्टः (that) has penetrated आत्मा the Self यस्य by whom अनुवित्तः has been realised प्रतिबुद्धः (and) intimately known, सः he विश्वकृत् (is) the maker of the universe, सः he हि for सर्वस्य of all कर्ता (is) the maker, तस्य (all is) his लोकः Self, सः he उ again लोकः एव (is) the very Self (of all).

13. "He who has realised and intimately known the Supreme Self that has penetrated this dangerous and inaccessible[1] place (the body), is the maker of the universe.[2] For he is the maker of all, (all) is his Self, and he again is the very Self (of all).

[[1] Resisting discrimination in various ways.

[2] That is, perfectly satisfied with his achievement.]

इहैव सन्तोऽथ विद्मस्तद्वयम्
न चेदवेदिर्महती विनष्टिः ।
ये तद्विदुरमृतास्ते भवन्ति
अथेतरे दुःखमेवापियन्ति ॥ १४ ॥

इह In this (body) एव indeed सन्तः being अथ somehow वयम् we तत् It (Brahman) विद्मः have realised ; न चेत् if not, अवेदिः (I should have been) ignorant, महती great विनष्टिः havoc (and there would have been) ; ये who तत् It विदुः know ते those अमृताः immortal भवन्ति become, अथ while इतरे others दुःखम् misery एव alone अपियन्ति suffer.

14. "Being in this very body, we have somehow realised Brahman. Otherwise, (I should have been) ignorant, and (there would have been) great havoc. Those who know It become immortal, while others only suffer misery.

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ १५ ॥

यदा When एतम् this देवम् effulgent, or dispensing (results) भूत-भव्यस्य of all that has been and will be ईशानम् the lord आत्मानम् Self अञ्जसा directly अनुपश्यति (one) sees according to (the instructions of a teacher), ततः from that, or thereafter न not विजुगुप्सते (he) wishes to hide (himself), or to criticise (others).

15. "When a man, according to (the instructions of a teacher), directly sees this effulgent[1] Self, the Lord of what has been and will be,[2] he no longer desires[3] particularly to hide[4] himself from It.

[[1] Or it may mean, 'That dispenses the results of actions'.

[2] That is, of the past, present and future.

[3] Because he is above fear.

[4] For not having acted up to the Scriptures. Or the meaning may be, 'to criticise others—because he sees all as his Self'.]

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ।
तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

यस्मात् अर्वाक् Beneath which संवत्सर: the year अहोभि: with (its) days परिवर्तते revolves, तत् that अमृतम् immortal ज्योतिषाम् of all luminaries ज्योति: the light देवा: the gods आयु: as longevity उपासते meditate upon.

16. "Beneath[1] which the year[2] with its days (and nights) revolves, upon that immortal Light of all lights the gods meditate as longevity.[3]

[[1] In a lower sphere, being unable to limit It.

[2] Representing time which limits everything that is born.

[2] Therefore he who desires long life should meditate upon It as such.]

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

यस्मिन् On which पञ्च five पञ्चजनाः aggregates आकाशः the (unmanifested) ether च and प्रतिष्ठितः rest, तम् that आत्मानम् Self एव alone अमृतम् (to be) the immortal ब्रह्म Brahman मन्ये (I) believe ; विद्वान् knowing (It) अमृतः (I am) immortal.

17. "I believe that Self alone to be the immortal Brahman, on which the five aggregates[1] and the (unmanifested) ether[2] rest. Knowing (It) I am immortal.

[[1] The gods, manes, celestial minstrels, demons and Rākṣasas; or Brāhmaṇas, Kṣatriyas, Vais'yas, S'ūdras and Niṣādas; or the vital force, eye, ear, food (or light) and mind.

[2] By which the Sūtra or Hiraṇyagarbha is pervaded (III. VIII. 11).]

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

ये Who प्राणस्य of the vital force प्राणम् the vital force उत and चक्षुषः of the eye चक्षुः the eye उत and श्रोत्रस्य of the

ear श्रोत्रम् the ear मनसः of the mind मनः the mind विदुः have known, ते they पुराणम् eternal अग्र्यम् primordial ब्रह्म Brahman निचिक्युः have realised with certainty.

18. "Those who have known[1] the vital force[2] of the vital force, the eye of the eye, the ear of the ear and the mind of the mind, have realised with certainty the eternal, primordial Brahman.[3]

[[1] Through inference. The organs, though inert, function because of the conscious self, which uses them as instruments. From this the existence of the inmost self is inferred.

[2] Because the vital force functions by the light of the self. So with the rest.

[3] Because the self is identical with Brahman.]

मनसैवानुद्रष्टव्यं नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९॥

मनसा Through the mind एव alone अनुद्रष्टव्यम् (Brahman) is to be known according to (the instructions of a teacher), इह in It नाना diverse किञ्चन anything न not अस्ति there is; यः who इह in It नाना (anything) diverse इव as it were पश्यति sees सः he मृत्योः from death मृत्युम् to death आप्नोति goes.

19. "Brahman is to be known by the mind in accordance with (the instructions of a

teacher). There is no diversity whatsoever[1] in it.[2] He who sees diversity, as it were, in It, goes from death to death.

[[1] Diversity due to things of the same group or of different groups as well as internally.

[2] Whatever diversity is perceived in It is only apparent, being superposed on It by ignorance.]

एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ।
विरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ २० ॥

एतत् It एकधा as one or homogeneous एव only अनुद्रष्टव्यम् is to be realised according to (the instructions of a teacher), अप्रमयम् (being) unknowable ध्रुवम् (and) unchangeable; आत्मा the self विरजः (is) free from impurities (good and evil) आकाशात् to (unmanifested) ether परः superior अजः unborn महान् infinite ध्रुवः (and) indestructible.

20. "It is to be realised in accordance with (the instructions of a teacher) only as homogeneous,[1] (for) It is unknowable,[2] unchangeable and free from impurities. The Self is superior to the (unmanifested) ether, unborn,[3] infinite and indestructible.

[[1] As Pure Intelligence.

[2] Through means such as perception and inference. But It can be known from the Upaniṣads, and that too

not by any positive attributes, but by the negation of all finite attributes.

[3] That is, devoid of birth, existence, growth, change, decay and death.]

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहूञ्छब्दान् वाचो विग्लापनं
हि तत् ॥ इति ॥ २१ ॥

धीरः The intelligent ब्राह्मणः seeker of Brahman तम् about It (the Self) एव alone विज्ञाय knowing प्रज्ञाम् realisation कुर्वीत should strive for; बहून् many शब्दान् words न not अनुध्यायात् (he) should reflect on, तत् it हि for वाचः to the vocal organ विग्लापनम् (is) exhausting इति.

21. "The intelligent seeker of Brahman, after knowing[1] about the Self alone, should strive for realisation.[2] He should not reflect on many words,[3] for it is exhausting to the vocal organ."

[[1] From a teacher and the Scriptures.

[2] That is, practise renunciation, calmness, self-control, withdrawal of the senses, fortitude and concentration.

[3] Only a few words bringing home the identity of the self and Brahman should be pondered on. Witness *Mu. U.* II. II. 6, 'Meditate on the Self by repeating Om'.]

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्; एष सर्वेश्वरः; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसम्भेदाय; तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेन; एतमेव विदित्वा मुनिर्भवति। एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति। एतद्ध स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः। स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते, न रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

सः That वै verily एषः this महान् infinite अजः birthless आत्मा self (previously described as the entity) यः अयम्

this which विज्ञानमयः (is) reflected in the intellect प्राणेषु (and is) amid the organs, यः which (is) एषः this अन्तः-हृदये within the heart आकाशः the Supreme Self तस्मिन् in that शेते lies; सर्वस्य of all वशी the controller सर्वस्य of all ईशानः the lord सर्वस्य of all अधिपतिः the ruler; सः It साधुना कर्मणा by good work न not भूयान् (is) magnified, असाधुना by evil (work) नो nor एव in the least कनीयान् (is) degraded; एषः It सर्व-ईश्वरः (is) the lord of all, एषः It भूतपालः (is) the protector of beings, एषां लोकानाम् of these worlds असम्भेदाय for keeping distinct from one another एषः It विधरणः (is) demarcating सेतुः bank; तम् that एतम् this (Self) ब्राह्मणाः the seekers of Brahman वेद-अनुवचनेन through regular reading of the Vedas यज्ञेन through sacrifices दानेन through charity अनाशकेन not leading to death तपसा through austerity विविदिषन्ति wish to realise; एतम् It एव alone विदित्वा knowing मुनिः a man of meditation भवति (one) becomes; प्रव्राजिनः monks एतम् this एव very लोकम् world (result) इच्छन्तः seeking प्रव्रजन्ति give up (their) homes; तत् (the reason for) that एतत् (is) this: पूर्वे The ancient विद्वांसः knowers (of the Self) प्रजाम् progeny ह वै verily न not कामयन्ते स्म desired, येषां नः we to whom अयम् this लोकः world (result) अयम् this आत्मा self (belongs), प्रजया with progeny किम् what करिष्यामः shall (we) do इति (thinking) this; ते ह they . . . चरन्ति स्म took up; या हि . . . भवतः (as in III. v. 1). सः एषः . . . रिष्यति (As in IV. ii. 4); अतः for this पापम् an evil act अकरवम् (I) did इति, अतः for this पुण्यम् a good act अकरवम् (I) did इति एते these two (thoughts) एतम् him न not उ ह एव indeed तरतः overtake — इति this

(is appropriate); एनः he एते these उभे उ ह both तरति एव goes beyond, कृत-अकृते (regular work) done or omitted एनम् him न not तपतः afflict.

22. 'That infinite, birthless self (previously described as the entity) which is reflected in the intellect and is amid the organs,[1] lies in the Supreme Self that is within the heart.[2] It[3] is the controller of all, the lord of all, the ruler of all. It is not magnified by good work nor degraded in the least by evil work.[4] It is the lord of all, the ruler of beings, the protector of beings. It is the demarcating bank for keeping these worlds distinct from one another. The seekers of Brahman wish to realise It through regular reading of the Vedas, sacrifices, charity and austerity not leading to death.[5] Knowing It alone one becomes a man of meditation. Seeking this world (of the Self) alone[6] monks give up their homes. (The reason) for this is this: The ancient knowers, it is said, did not desire progeny,[7] thinking, "What shall we do with progeny—we who have realised this world, this Self?" Giving up the desire for sons, for wealth and for worlds, they took up a wandering mendicant's

life. Since that which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as "Not this, not this". It is imperceptible, for It is not perceived; unshrinking, for It does not shrink; unattached, for It is not attached; untrammelled—It does not suffer nor perish. (It is appropriate that) the knower is never overtaken by these two thoughts, "For this[8] I did an evil act", and "For this[9] I did a good act". He goes beyond both these. (Regular work) done or omitted does not afflict him.

[[1] As the individual self. See IV. III. 7.

[2] In deep sleep. See II. I. 17.

[3] As identified with Brahman as a result of Self-realisation.

[4] Good and evil work is that enjoined and forbidden, respectively, by the Scriptures. The self is not connected with any work, and therefore acquires no merit or demerit by its performance.

[5] That is, moderation in living, not total abstinence or too hard penances. The four activities enumerated here stand for all the regular rites, which too indirectly lead to Self-knowledge, and therefore liberation, by purifying the mind. So the entire Vedas, with the

exception of the portion dealing with optional rites, have the same end in view.

[6] Not the three external worlds mentioned in I. v. 16.

[7] So seekers of today also should do the same. 'Progeny' is suggestive of rites and meditation also.

[8] For maintaining the body, for example.

[9] With a view to attaining its results.]

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य
न वर्धते कर्मणा नो कनीयान् ।
तस्यैव स्यात्पदवित् तं विदित्वा
न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति; नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति, सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति; एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः; सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

तत् एतत् This same thing ऋचा by the Mantra hymn अभ्युक्तम् is stated: ब्राह्मणस्य of a knower of Brahman एषः this (is) नित्यः eternal महिमा glory; कर्मणा on account of

work न neither वर्धते (it) increases न nor कनीयान् decreases; तस्य of that (glory) एव alone पदवित् a knower of the nature स्यात् (one) should be; तम् It विदित्वा knowing पापकेन कर्मणा by evil work न not लिप्यते (one) is affected इति; तस्मात् therefore एवंवित् one who knows as above शान्तः self-controlled दान्तः serene उपरतः free from desires तितिक्षुः possessed of fortitude समाहितः concentrated भूत्वा becoming आत्मनि एव in his own self (body) आत्मानम् the Self पश्यति sees, सर्वम् everything आत्मानम् as the Self पश्यति (he) sees; पाप्मा evil एनम् him न not तरति overtakes, सर्वम् all पाप्मानम् evil तरति (rather he) goes beyond; पाप्मा evil एनम् him न not तपति afflicts, सर्वम् all पाप्मानम् evil तपति (he) burns; विपापः free from evils विरजः free from impurities (desires) अविचिकित्सः free from doubts ब्राह्मणः (and) a true Brāhmaṇa (knower of Brahman) भवति (he) becomes; सम्राट् O Emperor एषः this ब्रह्मलोकः (is) the world that is Brahman, एनम् It प्रापितः helped to attain असि (you) are इति so याज्ञवल्क्यः Yājñavalkya उवाच ह said; सः that अहम् I भगवते to your reverence विदेहान् the dominion of Videha ददामि give, माम् myself च and अपि too सह with (it) दास्याय for (your) service इति.

23. 'This has been stated by this Mantra hymn: "This[1] is the eternal[2] glory of a knower of Brahman, (for) it neither increases nor decreases on account of work. (Hence) one should know the nature of that glory alone. Knowing it one is not affected by evil

work."[3] Therefore one who knows as above becomes self-controlled, serene, free from desires, possessed of fortitude and concentrated, and sees the Supreme Self in his own self (body); he sees everything as the Self. Evil does not overtake him; (rather) he goes beyond all evil. Evil does not afflict him; (rather) he burns all evil. He becomes free from evils, desires and doubts, and a (true) Brāhmaṇa (a knower of Brahman). This is the world that is Brahman, O Emperor, and you have been helped to It', said Yājñavalkya. (Janaka replied), 'Venerable sir, I give you the dominion of Videha, and myself too with it for your service'.

[[1] What is expressed in the sentence, 'This self is That' etc. in the preceding paragraph.

[2] Being natural, not due to work.

[3] It includes good work, which too is evil in the eyes of a seer. So also elsewhere in this paragraph.]

स वा एष महानज आत्मान्नादो वसुदानः; विन्दते वसु य एवं वेद ॥ २४ ॥

सः Same वै very एषः this महान् infinite अजः birthless आत्मा Self अन्न-अदः (is) the eater of (all) foods वसु-दानः (and) the bestower of wealth (the results of work); यः

who एवम् as above वेद knows (It) वसु wealth (the results of work) विन्दते (he) obtains.

24. That infinite, birthless self is the eater of all foods[1] and the bestower of the results of work. He who knows (It) as above obtains the results of (everybody's) work.[2]

[[1] By dwelling in all beings.
[2] As also eats all foods.]

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म; अभयं वै ब्रह्म; अभयं हि वै ब्रह्म भवति य एवं वेद ॥२५॥ इति चतुर्थं ब्राह्मणम् ॥

सः वै एषः महान् अजः (As before) अजरः undecaying अमरः indestructible अमृतः immortal अभयः fearless आत्मा Self ब्रह्म (is) Brahman; ब्रह्म Brahman वै indeed अभयम् (is) devoid of fear; यः who एवम् as above वेद knows (It) अभयम् the fearless ब्रह्म Brahman हि वै indeed भवति (he) becomes.

25. That infinite, birthless, undecaying, indestructible,[1] immortal and fearless[2] self is Brahman. Brahman is indeed fearless. He who knows (the Self) as above indeed becomes the fearless Brahman.

[This paragraph sums up the gist of the whole Upaniṣad.

[1] Because It is birthless and undecaying.

[2] Because It is free from all modifications and their effects, in short, beyond nescience.]

SECTION FIVE

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः—मैत्रेयी च कात्यायनी च; तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव, स्त्रीप्रज्ञैव तर्हि कात्यायनी; अथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ १ ॥

अथ Now ह it is said याज्ञवल्क्यस्य of Yājñavalkya द्वे two भार्ये wives बभूवतुः there were—मैत्रेयी च Maitreyī कात्यायनी Kātyāyanī च and; तयोः of these two मैत्रेयी Maitreyī ब्रह्मवादिनी in the habit of discussing Brahman बभूव ह was; तर्हि then कात्यायनी Kātyāyanī स्त्री-प्रज्ञा (was) possessed of feminine views एव only; अथ ह one day याज्ञवल्क्यः Yājñavalkya अन्यत् another (the monastic) वृत्तम् life उपाकरिष्यन् wishing to embrace—

1. Yājñavalkya, it is said, had two wives, Maitreyī and Kātyāyanī. Of these, Maitreyī was in the habit of discussing Brahman, but Kātyāyanī then held only feminine views. One day Yājñavalkya wishing to embrace another kind of life—

मैत्रेयीति होवाच याज्ञवल्क्यः, प्रव्रजिष्यन्वा अरेऽह-मस्मात्स्थानादस्मि, हन्त तेऽनया कात्यायन्यान्तं कर-वाणीति ॥ २ ॥

याज्ञवल्क्यः Yājñavalkya उवाच ह said, अरे my dear मैत्रेयि Maitreyī इति this, अहम् I अस्मात् स्थानात् from this life प्रव्रजिष्यन् वै going to take up monasticism अस्मि am, हन्त . . . इति (see II. iv. 1).

2. 'Maitreyī', said Yājñavalkya, 'I am going to take up monasticism forthwith, leaving this (householder's) life, my dear. Well, let me end your relationship with Kātyāyanī.'

सा होवाच मैत्रेयी, यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्, स्यां न्वहं तेनामृताहो३ नेति; नेति होवाच याज्ञवल्क्यः, यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात्, अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ ३ ॥

तेन By it अहम् I अमृता immortal स्यां नु shall become आहो or न not इति. (Rest as in II. iv. 2.)

3. At this Maitreyī said, 'Even if this whole earth replete with wealth be mine, venerable sir, shall I become immortal by it

or not?' 'No', said Yājñavalkya, 'your life will be exactly like that of people well provided with materials, but there is no prospect of immortality through wealth.'

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ४ ॥

(See II. iv. 3.)

4. Maitreyī replied, 'What shall I do with that through which I cannot be immortal? Tell me, venerable sir, of that alone which you know (to be the means of immortality)'.

स होवाच याज्ञवल्क्यः, प्रिया वै खलु नो भवती सती प्रियमवृधत्, हन्त तर्हि भवत्येतद्व्याख्यास्यामि ते, व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ५ ॥

सः That याज्ञवल्क्यः Yājñavalkya उवाच ह said, भवती you नः to me प्रिया dear वै खलु indeed सती having been प्रियम् (what is) dear (to me) अवृधत् have (now) increased; हन्त if you wish तर्हि then भवति madam एतत् it ते to you व्याख्यास्यामि (I) shall explain; व्याचक्षाणस्य तु मे while I explain (it) निदिध्यासस्व concentrate (upon it) इति।

5. Yājñavalkya said, 'You have indeed (always) been dear to me, and now you have

increased what is dear to me. If you wish, my dear, I shall explain it to you. But while I explain it, please concentrate upon it'.

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति। न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति। न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति। न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति। न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति। न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति। न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति। न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति। न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति। न वा अरे भूतानां

कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

पशूनाम् Of animals, पशवः animals ; वेदानाम् of the Vedas, वेदाः the Vedas ; अरे my dear आत्मनि the Self खलु indeed दृष्टे being realised श्रुते (by) being heard of मते (by) being reflected on विज्ञाते (and by) being meditated upon इदम् this सर्वम् all विदितम् is known. (Rest as in II. IV. 5.)

6. Yājñavalkya said, 'Verily the husband is dear (to the wife) not for the sake of the husband, my dear, but it is for her own sake that he is dear. Verily the wife is dear (to the husband) not for the sake of the wife, my dear, but it is for his own sake that she is dear. Verily sons are dear (to parents) not for the sake of sons, my dear, but it is for the sake of parents that they are dear. Verily wealth is dear not for the sake of wealth, my dear, but it is for one's own sake that it is dear. Verily animals are dear not for the sake of animals,

my dear, but it is for one's own sake that they are dear. Verily the Brāhmaṇa is dear not for the sake of the Brāhmaṇa, my dear, but it is for one's own sake that he is dear. Verily the Kṣatriya is dear not for the sake of the Kṣatriya, my dear, but it is for one's own sake that he is dear. Verily worlds are dear not for the sake of worlds, my dear, but it is for one's own sake that they are dear. Verily the gods are dear not for the sake of the gods, my dear, but it is for one's own sake that they are dear. Verily the Vedas are dear not for the sake of the Vedas, my dear, but it is for one's own sake that they are dear. Verily beings are dear not for the sake of beings, my dear, but it is for one's own sake that they are dear. Verily all is dear not for the sake of all, my dear, but for one's own sake that all is dear. The Self, my dear Maitreyī, should verily be realised: should be heard of, reflected on and meditated upon. When only the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परा-
दाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो

लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमे वेदाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ७ ॥

वेदाः The Vedas, वेदान् the Vedas. (Rest as in II. iv. 6.)

7. 'The Brāhmaṇa rejects him who knows the Brāhmaṇa to be different from the Self. The Kṣatriya rejects him who knows the Kṣatriya to be different from the Self. Worlds reject him who knows worlds to be different from the Self. The gods reject him who knows the gods to be different from the Self. The Vedas reject him who knows the Vedas to be different from the Self. Beings reject him who knows beings to be different from the Self. All rejects him who knows all to be different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these Vedas, these beings and this all are only the Self.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, दुन्दुभेस्तु ग्रहणेन — दुन्दुभ्याघातस्य वा — शब्दो गृहीतः ॥ ८ ॥

(See II. iv. 7.)

8. 'As one is not able to grasp by themselves the particular notes of a drum that is being beaten, but it is only by grasping the general note of the drum, or the general effect of particular strokes on it, that those notes are grasped;

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, शङ्खस्य तु ग्रहणेन—शङ्खध्मस्य वा—शब्दो गृहीतः ॥ ९ ॥

(See II. iv. 8.)

9. 'As one is not able to grasp by themselves the particular notes of a conch that is being blown, but it is only by grasping the general note of the conch, or the general effect of particular blowings on it, that those notes are grasped;

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, वीणायै तु ग्रहणेन—वीणावादस्य वा—शब्दो गृहीतः ॥ १० ॥

(See II. iv. 9.)

10. 'As one is not able to grasp by themselves the particular notes of a lute that is

being played on, but it is only by grasping the general note of the lute, or the general effect of particular playings on it, that those notes are grasped;

स यथार्द्रैधाग्नेरभ्याहितस्य पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि; अस्यैवैतानि सर्वाणि निःश्वसितानि ॥ ११ ॥

इष्टम् Sacrifices हुतम् oblations in the fire आशितम् food पायितम् drink अयं च this लोकः world परः च the next लोकः world सर्वाणि all भूतानि beings च and ; सर्वाणि all. (Rest as in II. iv. 10.)

11. 'As various kinds of smoke proceed from fire kindled with damp fuel, even so, my dear (Maitreyī), the *Ṛg-Veda*, *Yajur-Veda*, *Sāma-Veda*, *Atharvāṅgirasa*, history, mythology, arts, Upaniṣads, Mantra verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this life, the next life and all beings are the breath (as it were) of this limitless Reality. These are all (like) the breath of It alone.

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वैकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां सङ्कल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

(See II. iv. 11.)

12. 'As the sea is the one merging place of all sorts of water, as the skin is the one merging place of all kinds of touch, as the nostrils are the one merging place of all odours, as the tongue is the one merging place of all savours, as the eye is the one merging place of all colours, as the ear is the one merging place of all sounds, as the mind is the one merging place of all deliberations, as the intellect is the one merging place of all kinds of knowledge, as the hands are the one merging place of all actions, as the organ of

generation is the one merging place of all pleasures, as the anus is the one merging place of all excretions, as the feet are the one merging place of all kinds of walking, as the organ of speech is the one merging place of all Vedas.

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव, एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव; एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

सः यथा As सैन्धवघनः a lump of salt अनन्तरः (is) without inside अबाह्यः without outside कृत्स्नः complete रसघनः a mass of taste, homogeneous एव only, अरे my dear एवं वै even so अयम् this आत्मा self अनन्तरः अबाह्यः कृत्स्नः प्रज्ञानघनः a mass of conciousness एव only. (Rest as in II. IV. 12.)

13. 'As a lump of salt has neither inside nor outside and is but a homogeneous mass of taste, even so this self, my dear, has neither inside nor outside and is but a homogeneous mass of consciousness throughout. On account of these elements, (the self) stands out (separately), and as soon as these are destroyed, (its separate existence) is also destroyed.

After attaining (isolation) it has no (particular) consciousness. This is what I say, my dear', so said Yājñavalkya.

सा होवाच मैत्रेयी, अत्रैव मा भगवान्मोहान्तमापीपिपत्, न वा अहमिमं विजानामीति; स होवाच, न वा अरेऽहं मोहं ब्रवीमि, अविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा ॥ १४ ॥

सा That मैत्रेयी Maitreyī उवाच ह said, अत्र here एव just भगवान् your reverence मा me मोहान्तम् into the midst of confusion आपीपिपत् have thrown, अहम् I इमम् it (the self) न not वै at all विजानामि understand इति; सः he उवाच ह said, अरे my dear अहम् I न not वै of course मोहम् anything confusing ब्रवीमि am saying, अरे my dear अयम् this आत्मा self (is) वै indeed अविनाशी (here) unchangeable अनुच्छित्तिधर्मा of indestructible nature.

14. Maitreyī said, 'Just here,[1] venerable sir, you have thrown me into the midst of confusion. I do not at all understand it'.[2] Yājñavalkya replied, 'Of course, I am not saying anything confusing, my dear. This self, my dear, is indeed unchangeable and indestructible.

[[1] By saying that the self, which is homogeneous consciousness, has no consciousness.

[2] How it loses consciousness when it is free from the body and organs.]

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति; यत्र त्वस्य सर्वमात्मैवाभूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिवदेत्, तत्केन कं शृणुयात्, तत्केन कं मन्वीत, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात्? स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्जते, असितो न व्यथते, न रिष्यति; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

इति पञ्चमं ब्राह्मणम् ॥

रसयते Tastes, स्पृशति touches, रसयेत् (one) should taste, स्पृशेत् (one) should touch; सः एषः . . . रिष्यति (as in III. IX. 26); मैत्रेयि Maitreyi इति thus उक्ता-अनुशासना apprised of the instruction असि (you) are, अरे my dear एतावत् this much खलु indeed अमृतत्वम् (is the means of) immortality

इति this उक्त्वा ह saying याज्ञवल्क्यः Yājñavalkya विजहार left home. (For the rest see II. IV. 14.)

15. 'For when there is duality, as it were, then one sees another, one smells another, one tastes another, one speaks of another, one hears another, one thinks of another, one touches another, one knows another. But when all has become the very self of the knower of Brahman, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak of and through what, what should one hear and through what, what should one think of and through what, what should one touch and through what, what should one know and through what? Through what should one know That because of which all this is known? This self is That which has been described as "Not this, not this". It is imperceptible, for It is not perceived; unshrinking, for It does not shrink; unattached, for It is not attached; untrammelled, It does not suffer, nor perish. Through what, my dear, should one know the Knower? Thus you have been given the instruction, Maitreyī. This much[1] is indeed (the means of)

immortality, my dear'. Saying this Yājña-valkya left home.

[[1] Knowledge of the Self, the One without a second.]

SECTION SIX

अथ वंशः—पौतिमाष्यो गौपवनात्, गौपवनः पौतिमाष्यात्, पौतिमाष्यो गौपवनात्, गौपवनः कौशिकात्, कौशिकः कौण्डिन्यात्, कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः कौशिकाच्च गौतमाच्च, गौतमः ॥ १ ॥

(See the translation.)

1. Now the line (of teachers): Pautimāṣya (received this knowledge) from Gaupavana, Gaupavana from (another) Pautimāṣya, (this) Pautimāṣya from (another) Gaupavana, (this) Gaupavana from Kaus'ika, Kaus'ika from Kauṇḍinya, Kauṇḍinya from S'āṇḍilya, S'āṇḍilya from Kaus'ika and Gautama, Gautama—

आग्निवेश्यात्, आग्निवेश्यो गार्ग्यात्, गार्ग्यो गार्ग्यात्, गार्ग्यो गौतमात्, गौतमः सैतवात्, सैतवः पाराशर्यायणात्, पाराशर्यायणो गार्ग्यायणात्, गार्ग्यायण उद्दालकायनात्, उद्दालकायनो जाबालायनात्, जाबालायनो माध्यन्दि-

नायनात्, माध्यन्दिनायनः सौकरायणात्, सौकरायणः काषायणात्, काषायणः सायकायनात्, सायकायनः कौशिकायनेः, कौशिकायनिः ॥ २ ॥

(See the translation.)

2. From Āgnives'ya, Āgnives'ya from Gārgya, Gārgya from (another) Gārgya, (this) Gārgya from Gautama, Gautama from Saitava, Saitava from Pārās'aryāyaṇa, Pārās'aryāyaṇa from Gārgyāyaṇa, Gārgyāyaṇa from Uddālakāyana, Uddālakāyana from Jābālāyana, Jābālāyana from Mādhyandināyana, Mādhyandināyana from Saukarāyaṇa, Saukarāyaṇa from Kāṣāyaṇa, Kāṣāyaṇa from Sāyakāyana, Sāyakāyana from Kaus'ikāyani, Kaus'ikāyani—

घृतकौशिकात्, घृतकौशिकः पाराशर्यायणात्, पाराशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्, जातूकर्ण्य आसुरायणाच्च यास्काच्च, आसुरायणस्त्रैवणेः, त्रैवणिरौपजन्धनेः, औपजन्धनिरासुरेः, आसुरिर्भारद्वाजात्, भारद्वाज आत्रेयात्, आत्रेयो माण्टेः, माण्टिर्गौतमात्, गौतमो गौतमात्, गौतमो वात्स्यात्, वात्स्यः शाण्डिल्यात्, शाण्डिल्यः कैशोर्यात्काप्यात्, कैशोर्यः काप्यः कुमार-

हारितात्, कुमारहारितो गालवात्, गालवो विदर्भी-कौण्डिन्यात्, विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात्, वत्सनपाद्बाभ्रवः पथः सौभरात्, पन्थाः सौभरोऽयास्यादाङ्गिरसात्, अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात्, विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम्, अश्विनौ दधीच आथर्वणात्, दध्यङ्ङाथर्वणोऽथर्वणो दैवात्, अथर्वा दैवो मृत्योः प्राध्वंसनात्, मृत्युः प्राध्वंसनः प्रध्वंसनात्, प्रध्वंसन एकर्षेः, एकर्षिर्विप्रचित्तेः, विप्रचित्तिर्व्यष्टेः, व्यष्टिः सनारोः, सनारुः सनातनात्, सनातनः सनगात्, सनगः परमेष्ठिनः, परमेष्ठी ब्रह्मणः; ब्रह्म स्वयम्भु, ब्रह्मणे नमः ॥ ३ ॥ इति षष्ठं ब्राह्मणम् ॥ इति चतुर्थोऽध्यायः ॥

(See the translation.)

3. From Ghṛtakaus'ika, Ghṛtakaus'ika from Pārās'aryāyaṇa, Pārās'aryāyaṇa from Pārās'arya, Pārās'arya from Jātūkarṇya, Jātūkarṇya from Āsurāyaṇa and Yāska, Āsurāyaṇa from Traivaṇi, Traivaṇi from Aupajandhani, Aupajandhani from Āsuri, Āsuri from Bhāradvāja, Bhāradvāja from Ātreya, Ātreya from Māṇṭi, Māṇṭi from Gautama, Gautama from (another)

Gautama, (this) Gautama from Vātsya, Vātsya from S'āṇḍilya, S'āṇḍilya from Kais'orya Kāpya, Kais'orya Kāpya from Kumārahārita, Kumārahārita from Gālava, Gālava from Vidarbhīkauṇḍinya, he from Vatsnapāt Bābhrava, he from Pathin Saubhara, he from Ayāsya Āṅgirasa, he from Ābhūti Tvāṣṭra, he from Vis'varūpa Tvāṣṭra, he from the two As'vins, the As'vins from Dadhyac Ātharvaṇa, he from Atharvan Daiva, he from Mṛtyu Prādhvaṁsana, he from Pradhvaṁsana, Pradhvaṁsana from Ekarṣi, Ekarṣi from Vipracitti, Vipracitti from Vyaṣṭi, Vyaṣṭi from Sanāru, Sanāru from Sanātana, Sanātana from Sanaga, Sanaga from Parameṣṭhin (Virāj), Parameṣṭhin from Brahman (Hiraṇyagarbha). Brahman is eternal. Salutation to Brahman.

CHAPTER FIVE

SECTION ONE

ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ खं ब्रह्म । खं पुराणम् ; वायुरं खमिति ह स्माह कौरव्यायणीपुत्रः ; वेदोऽयं ब्राह्मणा विदुः ; वेदैनेन यद्वेदितव्यम् ॥ १ ॥ इति प्रथमं ब्राह्मणम् ॥

ॐ Om ; अदः That (Brahman) पूर्णम् (is) infinite, इदम् this (universe) पूर्णम् (is) infinite, पूर्णात् from the infinite पूर्णम् the infinite उदच्यते emanates ; पूर्णस्य of the infinite पूर्णम् (here) the infinitude आदाय taking, assimilating पूर्णम् the infinite एव only अवशिष्यते is left.

ॐ Om खं ब्रह्म (is) the ether-Brahman — पुराणम् the eternal खम् ether ; कौरव्यायणीपुत्रः the son of Kauravyāyaṇī आह स्म ह said, वायुरम् containing air खम् the ether इति ; अयम् it (Om) वेदः (is) the means of knowing (or the Vedas) — ब्राह्मणाः the seekers of Brahman विदुः have known ; यत् which वेदितव्यम् (is) to be known एनेन through it वेद (one) knows (that).

1. Om. That (Brahman) is infinite, this (universe) too is infinite.[1] The infinite (universe) emanates from the infinite (Brahman).[1] Assimilating[2] the infinitude of the infinite (universe), the infinite (Brahman) alone is left.

Om is the ether-Brahman—the ether that is eternal.[3] 'The ether containing air',[4] said the son of Kauravyāyaṇī. The seekers of Brahman have known that Om is the means of knowing (It), (for) through it one knows That which is to be known.[5]

[[1] Because it is Brahman that appears as the universe without undergoing any change in Its nature.

[2] Realising it as identical with Itself.

[3] That is, the Supreme Self. Om is Its name, or Its symbol, by meditating on which one can realise Brahman.

[4] Not the Absolute Brahman, but the conditioned Brahman. In either case the position of Om is the same.

[5] Or the sentence may mean, 'The seekers of Brahman know that Om represents all the Vedas, and through it one knows whatever there is to know'. *Chā. U.* II. xxiii. 3 speaks of Om as permeating all words. In this interpretation the sentence is a eulogy on Om.]

SECTION TWO

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुः—देवा मनुष्या असुराः; उषित्वा ब्रह्मचर्यं देवा ऊचुः, ब्रवीतु नो भवानिति; तेभ्यो हैतदक्षरमुवाच द इति; व्यज्ञासिष्टा३ इति; व्यज्ञासिष्मेति होचुः, दाम्यतेति न आत्थेति; ओमिति होवाच, व्यज्ञासिष्टेति ॥ १ ॥

त्रया: Three (kinds of) प्राजापत्या: Prajāpati's sons — देवा: the gods मनुष्या: men असुरा: (and) demons — पितरि प्रजापतौ with (their) father Prajāpati ब्रह्मचर्यम् a student's life of continence ऊषु: lived; देवा: the gods ब्रह्मचर्यम् उषित्वा after living ऊचु: said, भवान् you नः us ब्रवीतु please teach इति; द Da इति एतत् this अक्षरम् syllable तेभ्य: them उवाच ह said (and asked), व्यज्ञासिष्टा३ (व्यज्ञासिष्ट) have you understood इति; ऊचु: (they) said, व्यज्ञासिष्म (we) have understood इति, दाम्यत control (yourselves) इति this न: to us आत्थ (you) said इति; उवाच ह (he) said, ओम् yes इति, व्यज्ञासिष्ट (you) have understood इति.

1. Three kinds of Prajāpati's sons—the gods, men and demons—lived with their father, Prajāpati (Virāj) as students, practising continence. After finishing their term, the gods said (to him), 'Please teach us'. He told them the syllable 'Da' (and asked),

'Have you understood?' They said, 'We have. You say to us: Control yourselves'. (He) said, 'Yes, you have understood'.

अथ हैनं मनुष्या ऊचुः, ब्रवीतु नो भवानिति; तेभ्यो हैतदेवाक्षरमुवाच द इति; व्यज्ञासिष्टा३ इति; व्यज्ञासिष्मेति होचुः, दत्तेति न आत्थेति; ओमिति होवाच, व्यज्ञासिष्टेति ॥ २ ॥

अथ ह Then **मनुष्याः** men; **एतत् एव** the very; **दत्त** be charitable. (Rest as before.)

2. Then men said (to him), 'Please teach us'. He told them the very syllable 'Da' (and asked), 'Have you understood?' They said, 'We have. You say to us: Be charitable'. (He) said, 'Yes, you have understood'.

अथ हैनमसुरा ऊचुः, ब्रवीतु नो भवानिति; तेभ्यो हैतदेवाक्षरमुवाच द इति; व्यज्ञासिष्टा३ इति; व्यज्ञासिष्मेति होचुः, दयध्वमिति न आत्थेति; ओमिति होवाच, व्यज्ञासिष्टेति; तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति—दाम्यत दत्त दयध्वमिति; तदेतत्त्रयं शिक्षेत्—दमं दानं दयामिति ॥ ३ ॥ इति द्वितीयं ब्राह्मणम् ॥

असुराः Demons ; दयध्वम् be merciful तत् that एतत् एव this very (instruction) एषा this दैवी heavenly वाक् voice स्तनयित्नुः the thunder-cloud अनुवदति repeats द द द as Da Da Da इति—दाम्यत control (yourselves) दत्त be charitable दयध्वम् be merciful इति ; तत् therefore दमम् self-control दानम् charity दयाम् (and) mercy इति एतत् this त्रयम् triad शिक्षेत् (one) should learn. (Rest as before.)

3. Then demons said (to him), 'Please teach us'. He told them the very syllable 'Da' (and asked), 'Have you understood?' They said, 'We have. You say to us: Be merciful'. (He) said, 'Yes, you have understood'. That very instruction this heavenly voice in the form of the thunder-cloud repeats as 'Da, Da, Da': 'Control yourselves', 'Be charitable', 'Be merciful'. Therefore one should learn these three—self-control, charity and mercy.[1]

[[1] The three words, 'gods', 'men' and 'demons' can very well apply to different sections of men according to their dominant tendencies and characteristics. Those who lack self-control but are otherwise possessed of good qualities are the gods; those who are very greedy are men; while those who are aggressively cruel are demons. Hence all the three disciplines should be practised by men.]

SECTION THREE

एष प्रजापतिर्यद्धृदयम्; एतद्ब्रह्म, एतत्सर्वम्; तदेतत् त्र्यक्षरम्—हृदयमिति; हृ इत्येकमक्षरम्; अभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद; द इत्येकमक्षरम्; ददत्यस्मै स्वाश्चान्ये च य एवं वेद; यमित्येकमक्षरम्; एति स्वर्गं लोकं य एवं वेद ॥ १ ॥ इति तृतीयं ब्राह्मणम् ॥

एषः This प्रजापतिः (is) Prajāpati—यत् which हृदयम् (is) the heart (the intellect seated in the heart); एतत् it ब्रह्म (is) Brahman, एतत् it सर्वम् (is) all; तत् same एतत् this हृदयम् (name) 'Hṛdaya' (intellect) इति त्र्यक्षरम् (is) of three syllables; हृ इति 'Hṛ' (is) एकम् one अक्षरम् syllable; यः who एवम् thus वेद knows अस्मै to him स्वाः च (his) own (people) अन्ये others च and अभिहरन्ति bring (presents); द 'Da' (to give) इति (is) एकम् another अक्षरम् syllable; यः who एवम् thus वेद knows अस्मै to him स्वाः च (his) own people अन्ये others च and ददति give (their powers); यम् 'Ya' इति (is) एकम् another अक्षरम् syllable; यः (he) who एवम् thus वेद knows स्वर्गं लोकम् the world of heaven एति goes to.

1. This is Prajāpati (Virāj)—(that) which is the heart (intellect). It is Brahman; it is all. This (name) 'Hṛdaya' (intellect) consists of three syllables. 'Hṛ' is one syllable. To

him who knows thus, relatives and others bring (presents). 'Da' is another syllable. To him who knows thus, relatives and others give (their powers). 'Ya' is another syllable. He who knows thus goes to the heavenly world.

[This is a eulogy of the heart or intellect, which has been described in III. ix. 20-24 as absorbing name, colour (form) and action, and as being identified with all beings — in other words, as Prajāpati. By meditating on the syllables of the name one obtains results corresponding to their meanings. If meditation on the syllables of the name is so fruitful, how much more must be that on the intellect itself !]

SECTION FOUR

तद्वै तदेतदेव तदास—सत्यमेव; स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति, जयतीमाँल्लोकान्; जित इन्न्वसावसत्, य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति; सत्यं ह्येव ब्रह्म ॥ १ ॥ इति चतुर्थं ब्राह्मणम् ॥

तत् That वै already known तत् that (intellect-Brahman) (is being described in another way): तत् that एतत् this एव verily आस was—सत्यम् Satya (Sat and Tyat: the gross and subtle elements) एव only; सः he यः who एतं ह this महत् vast यक्षम् adorable प्रथमजम् first-born सत्यं ब्रह्म

Satya-Brahman इति as वेद knows, इमान् these लोकान् worlds जयति wins; असौ that (his enemy) इत् नु similarly जितः (is) vanquished असत् (and becomes) a nonentity, यः who एवम् as above एतं महत् यक्षं प्रथमजं सत्यं ब्रह्म इति वेद (as above); सत्यम् Satya एव verily हि for ब्रह्म (is) Brahman.

1. That (intellect-Brahman) was verily this—Satya[1] only. He who knows this vast adorable, first-born (being) as the Satya-Brahman, wins these worlds, and (his enemy) is similarly[2] vanquished and becomes a nonentity—(of him) who knows this vast, adorable first-born being as the Satya-Brahman.[3] For, Satya is verily Brahman.

[Meditation on the intellect-Brahman as Satya is being enjoined here.

[1] Brahman as the five elements referred to in I. VI. 3.

[2] Just as the universe has been subjugated by Brahman.

[3] The repetition clinches the point.]

SECTION FIVE

आप एवेदमग्र आसुः, ता आपः सत्यमसृजन्त, सत्यं ब्रह्म, ब्रह्म प्रजापतिम्, प्रजापतिर्देवान्; ते देवाः सत्यमेवोपासते; तदेतत्त्र्यक्षरम्—सत्यमिति; स इत्येकमक्षरम्, तीत्येकमक्षरम्, यमित्येकमक्षरम्; प्रथमोत्तमे

अक्षरे सत्यम्, मध्यतोऽनृतम्; तदेतदनृतमुभयतः सत्येन परिगृहीतम्, सत्यभूयमेव भवति; नैवं विद्वांसमनृतं हिनस्ति ॥ १ ॥

इदम् This (universe) अग्रे in the beginning आपः water (liquid sacrificial offerings) एव only आसुः was; ताः that आपः water सत्यम् Satya असृजन्त created; सत्यम् Satya ब्रह्म (is) Brahman (lit. vast; Hiraṇyagarbha); ब्रह्म Brahman (created) प्रजापतिम् Prajāpati (Virāj), प्रजापतिः Prajāpati (created) देवान् the gods; ते those देवाः gods सत्यम् Satya एव alone उपासते meditate upon; तत् that एतत् this सत्यम् (name) Satya इति त्र्यक्षरम् (is) of three syllables; स 'Sa' इति (is) एकम् one अक्षरम् syllable, ति 'Ti' इति (is) एकम् another अक्षरम् syllable, यम् 'Ya' इति (is) एकम् another अक्षरम् syllable; प्रथम-उत्तमे the first and last अक्षरे syllables सत्यम् (are) truth, मध्यतः in the middle अनृतम् (is) untruth; तत् that एतत् this अनृतम् untruth उभयतः on both sides सत्येन by truth परिगृहीतम् (being) covered सत्यभूयम् predominant in truth एव alone भवति is; एवम् thus विद्वांसम् one who knows अनृतम् untruth न not हिनस्ति hurts.

1. This universe was only water[1] in the beginning. That water created Satya. Satya is Hiraṇyagarbha. Hiraṇyagarbha created Virāj, and Virāj created the gods. The gods meditate upon Satya alone.[2] This (name) 'Satya' consists of three syllables: 'Sa' is one

syllable, 'Ti' is another syllable, and 'Ya' is the third syllable. The first and last syllables are truth. The one in the middle is untruth. This untruth, being covered on both sides by truth, has a predominance of truth alone. Untruth[3] does not hurt one who knows thus.

[The Satya-Brahman is being eulogised in this paragraph.

[1] 'Water' here means the liquid offerings used in the Agnihotra and other rites, which, although comprising all the five elements, are mainly watery. After the rites are over, these elements remain in a subtle form, maintaining their connections with them, and later form the universe.

[2] These sentences show the relevancy of the epithets given to Satya in the previous sections. Satya is first-born, because he was created first. He is Brahman, because he is vast. He is vast, because he is the creator of all. He is adorable, because the gods meditate upon him in particular.

[3] Spoken inadvertently.]

तद्यत्तत्सत्यमसौ स आदित्यः—य एष एतस्मिन्मण्डले पुरुषः, यश्चायं दक्षिणेऽक्षन्पुरुषः; तावेतावन्योन्यस्मिन् प्रतिष्ठितौ; रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः, प्राणैरयममुष्मिन्; स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति; नैनमेते रश्मयः प्रत्यायन्ति ॥ २ ॥

तत् He यत् who (is) तत् that सत्यम् Satya सः he (is) असौ that आदित्यः sun — एतस्मिन् मण्डले in this orb यः who (is) एषः this पुरुषः being, दक्षिणे अक्षन् in the right eye यः who (is) च and अयम् this पुरुषः being; तौ these एतौ two अन्योन्यस्मिन् on each other प्रतिष्ठितौ rest; एषः this, the sun रश्मिभिः through (his) rays अस्मिन् on the latter प्रतिष्ठितः rest, अयम् this, the latter (rests) प्राणैः through (his) organs अमुष्मिन् on the former; सः it (the individual self) यदा when उत्क्रमिष्यन् about to depart भवति is, एतत् this मण्डलम् (solar) orb शुद्धम् clear, denuded of its rays एव only पश्यति (he) sees; एते these रश्मयः rays एनम् it न not प्रत्यायन्ति come to.

2. He who is that Satya is that sun—the being who is in that orb and the being who is in the right eye. These two rest on each other. The solar being rests on the ocular being through his rays,[1] and the ocular being rests on the solar being through his organs.[2] When the individual self is about to depart from the body, it sees the solar orb as denuded of its rays. Those rays no longer come to it.

[[1] Which help the other's sight. This mutual help shows that they are not different from each other.

[2] That reveal him.]

य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिरः; एकं शिरः, एकमेतदक्षरम्; भुव इति बाहू, द्वौ बाहू, द्वे

एते अक्षरे; स्वरिति प्रतिष्ठा; द्वे प्रतिष्ठे, द्वे एते अक्षरे; तस्योपनिषदहरिति; हन्ति पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

एतस्मिन् मण्डले In this (solar) orb यः who (is) एषः this पुरुषः being, तस्य his भूः 'Bhur' इति शिरः (is) head; शिरः the head एकम् (is) one, एतत् this अक्षरम् syllable एकम् (is) one; भुवः 'Bhuvar' इति बाहू (is) the arms; बाहू the arms द्वे (are) two, एते these अक्षरे syllables द्वे (are) two; स्वः 'Svar' इति प्रतिष्ठा (is) feet; प्रतिष्ठे the feet द्वे (are) two, एते these अक्षरे syllables द्वे (are) two; तस्य his उपनिषत् secret name अहः (is) 'Ahar' (day) इति; यः (he) who एवम् thus वेद knows पाप्मानम् evil हन्ति destroys जहाति shuns च and.

3. Of this being who is in this solar orb, 'Bhūr'[1] is the head, for there is one head, and there is this one syllable. 'Bhuvar' is his arms, for there are two arms, and there are these two syllables. 'Svar' is his feet, for there are two feet, and there are these two syllables. His secret name is 'Ahar'.[2] He who knows thus destroys and shuns evil.

[[1] 'Bhūr', 'Bhuvar' and 'Svar' are the three Vyāhṛtis (sacred formulae).

[2] This, as also 'Aham' of the next paragraph, is derived from the root 'Han' (to destroy) or 'Hā' (to shun).]

योऽयं दक्षिणेऽक्षन्पुरुषस्तस्य भूरिति शिरः; एकं शिरः, एकमेतदक्षरम्; भुव इति बाहू; द्वौ बाहू, द्वे एते अक्षरे; स्वरिति प्रतिष्ठा; द्वे प्रतिष्ठे, द्वे एते अक्षरे; तस्योपनिषदहमिति; हन्ति पाप्मानं जहाति च य एवं वेद ॥ ४ ॥ इति पञ्चमं ब्राह्मणम् ॥

दक्षिणे अक्षन् In the right eye; अयम् this; अहम् 'Aham' (I, the individual self). (Rest as before.)

4. Of this being who is in the right eye, 'Bhūr' is the head, for there is one head, and there is one syllable. 'Bhuvar' is his arms, for there are two arms, and there are these two syllables. 'Svar' is his feet, for there are two feet, and there are these two syllables. His secret name is 'Aham'. He who knows thus destroys and shuns evil.

SECTION SIX

मनोमयोऽय पुरुषो भाःसत्यस्तस्मिन्नन्तर्हृदये, यथा व्रीहिर्वा यवो वा; स एष सर्वस्येशानः, सर्वस्याधिपतिः, सर्वमिदं प्रशास्ति यदिदं किञ्च ॥ १ ॥ इति षष्ठं ब्राह्मणम् ॥

अयम् This पुरुषः being मनोमयः reflected in the mind भाः-सत्यः with radiance as his nature तस्मिन् अन्तः-हृदये (is

realised) in that interior of the heart, यथा as व्रीहिः वा (is) a grain of rice यवः a grain of barley वा or ; सः that एषः this (is) सर्वस्य of all ईशानः lord, सर्वस्य of all अधिपतिः the ruler, यत् इदं किं च whatever there is इदम् this सर्वम् all प्रशास्ति (he) rules.

1. This being reflected in the mind,[1] radiant by nature, (is realised) in the interior of the heart, like a grain of rice or barley in size.[2] He is the lord of all, the ruler of all: he rules whatever there is in the universe.[3]

[Another meditation on the same Satya-Brahman is being inculcated.

[1] For he is perceived in the mind and also perceives through it.

[2] This is his form according to limiting adjuncts. His infinite nature is being set forth in the next sentence.

[3] This meditation too yields such rulership.]

SECTION SEVEN

विद्युद्ब्रह्मेत्याहुः; विदानाद्विद्युत्; विद्यत्येनं पाप्मनो य एवं वेद विद्युद्ब्रह्मेति; विद्युद्ध्येव ब्रह्म ॥ १ ॥ इति सप्तमं ब्राह्मणम् ॥

विद्युत् Lightning ब्रह्म (is) Brahman इति आहुः (sages) say ; विदानात् from dispelling (darkness) विद्युत् (it is called)

lightning; यः who एवम् thus विद्युत् lightning ब्रह्म (is) Brahman इति वेद knows, एनम् (set against) him पाप्मनः evils विद्यति dispels; विद्युत् lightning हि for ब्रह्म (is) Brahman एव verily.

1. They say that lightning is Brahman. Lightning is so called because it dispels (the darkness due to clouds). He who knows as above—that lightning is Brahman—dispels the evils that are set against him, for lightning is verily Brahman.

SECTION EIGHT

वाचं धेनुमुपासीत; तस्याश्चत्वारः स्तनाः—स्वाहाकारो वषट्कारो हन्तकारः स्वधाकारः; तस्यै द्वौ स्तनौ देवा उपजीवन्ति—स्वाहाकारं च वषट्कारं च, हन्तकारं मनुष्याः, स्वधाकारं पितरः; तस्याः प्राण ऋषभः, मनो वत्सः ॥ १ ॥ इत्यष्टमं ब्राह्मणम् ॥

वाचम् Upon speech धेनुम् as a cow उपासीत (one) should meditate; तस्याः her चत्वारः four स्तनाः teats स्वाहाकारः (are) the sound 'Svāhā' वषट्कारः the sound 'Vaṣaṭ' हन्तकारः the sound 'Hanta' स्वधाकारः (and) the sound 'Svadhā'; तस्यै her द्वौ two स्तनौ teats—स्वाहाकारं च the sound 'Svāhā' वषट्कारम् the sound 'Vaṣaṭ' च and देवाः the gods

उपजीवन्ति live on, मनुष्या: men हन्तकारम् on the sound 'Hanta', पितर: the manes स्वधाकारम् on the sound 'Svadhā'; प्राण: the vital force (is) तस्या: her ऋषभ: bull, मन: (and) the mind वत्स: (her) calf.

1. One should meditate upon the Vedas as a cow. Her four teats are the sounds 'Svāhā', 'Vaṣaṭ', 'Hanta' and 'Svadhā'. The gods live on two of her teats—the sounds 'Svāhā' and 'Vaṣaṭ',[1] men on the sound 'Hanta', and the manes on the sound 'Svadhā'. The vital force is her bull,[2] and the mind her calf.[3]

[[1] Because offerings are made to them by uttering these Vedic words. Similarly with the words 'Hanta' and 'Svadhā', which mean respectively, 'if you want', and 'food'.

[2] For the Vedas are fruitful only when they are uttered with the help of the vital force.

[3] Just as the calf stimulates the secretion of milk, so the Vedas are utilised only after the mind has thought over the subject. The result of this meditation is identity with the Veda-Brahman.]

SECTION NINE

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे, येनेदमन्नं पच्यते यदिदमद्यते; तस्यैष घोषो भवति यमेतत्कर्णावपिधाय

शृणोति; स यदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति ॥१॥
इति नवमं ब्राह्मणम् ॥

अन्तः पुरुषे Within a man यः which अयम् this अग्निः fire, येन by which इदम् this अन्नम् food—इदम् this यत् which अद्यते is eaten—पच्यते is digested, अयम् this वैश्वानरः (is) Vaiśvānara; तस्य its एषः this घोषः sound भवति is यम् that एतत् thus कर्णौ the ears अपिधाय closing शृणोति (one) hears; सः it (the individual self) यदा when उत्क्रमिष्यन् about to pass away भवति is, एनम् this घोषम् sound न not शृणोति (it) hears.

1. This fire which is within a person and digests the food that is eaten[1] is Vaiśvānara (Virāj).[2] It produces this sound that one hears thus by closing the ears. When the individual self is about to pass away, it does not hear this sound.

[This is another meditation on the Satya-Brahman.

[1] Not the fire that is a component element of the body, but the heat in the stomach.

[2] One should meditate upon this fire as Virāj. The result is identity with him.]

SECTION TEN

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति; तस्मै स तत्र विजिहीते यथा रथचक्रस्य खम्, तेन स ऊर्ध्वं

आक्रमते; स आदित्यमागच्छति, तस्मै स तत्र विजिहीते यथा लम्बरस्य खम्, तेन स ऊर्ध्व आक्रमते; स चन्द्रमसमागच्छति, तस्मै स तत्र विजिहीते यथा दुन्दुभेः खम्, तेन स ऊर्ध्व आक्रमते; स लोकमागच्छत्यशोकमहिमम्, तस्मिन्वसति शाश्वतीः समाः ॥ १ ॥ इति दशमं ब्राह्मणम् ॥

यदा When वै verily पुरुषः a man अस्मात् लोकात् from this world प्रैति departs, सः he वायुम् to the (deity) air आगच्छति comes; सः he यथा as रथचक्रस्य of a chariot-wheel खम् (is) the hole तस्मै for him तत्र there (in his body) विजिहीते makes an opening; तेन through that सः he ऊर्ध्वः (being) upward आक्रमते proceeds; सः he आदित्यम् to the sun आगच्छति comes, लम्बरस्य of a tabor; चन्द्रमसम् to the moon, दुन्दुभेः of a drum; सः he अशोकम् free from grief अहिमम् free from cold लोकम् to a world आगच्छति comes; तस्मिन् there शाश्वतीः everlasting समाः years वसति (he) lives. (The rest is similar).

1. When a man departs from this world, he goes to the (deity) air, who makes for him an opening in his body like the hole of a chariot-wheel. He proceeds upward through that and comes to the sun, who makes for him an opening in his body like the hole of a tabor. He proceeds upward through that and comes to the moon, who makes an opening for

him in his body like the hole of a drum. He proceeds upward through that and comes to a world[1] where there is no grief or cold.[2] He lives there for everlasting years.[3]

[The route which a person versed in the foregoing meditations follows after death, and the goal he attains, are set forth in this section.

[1] The world of Hiraṇyagarbha.

[2] That is, neither mental nor physical sufferings.

[3] That is, up to the lifetime of Hiraṇyagarbha.]

SECTION ELEVEN

एतद्वै परमं तपो यद्व्याहितस्तप्यते, परमं हैव लोकं जयति य एवं वेद; एतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति; परमं हैव लोकं जयति य एवं वेद; एतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति, परमं हैव लोकं जयति य एवं वेद ॥ १ ॥ इति एकादशं ब्राह्मणम् ॥

यत् That व्याहित: (a) diseased (person) तप्यते suffers, एतत् this वै verily परमम् great तप: (is) penance ; य: who एवम् thus वेद knows परमम् great लोकम् world ह एव indeed जयति (he) wins ; एतत् वै परमं तप: प्रेतम् (when) dead यम् whom अरण्यम् to the forest हरन्ति (they) carry , अग्नौ on the fire अभ्यादधति (they) lay. (The rest is similar.)

1. This is verily a great penance that a diseased person suffers. He who knows thus wins indeed a great world. This is verily a great penance that people carry a dead man to the forest. He who knows thus wins indeed a great world. This is verily a great penance that they lay a dead man on the fire. He who knows thus wins indeed a great world.

[Here a sick man is advised to look upon his suffering without grumbling, as a penance. So also should a dying man look upon the fact of his body being taken after death to the forest for cremation as also its being laid on the pyre. Such meditation destroys one's sins and produces corresponding results.]

SECTION TWELVE

अन्नं ब्रह्मेत्येक आहुः, तन्न तथा, पूयति वा अन्नमृते प्राणात्; प्राणो ब्रह्मेत्येक आहुः, तन्न तथा, शुष्यति वै प्राण ऋतेऽन्नात्; एते ह त्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतः; तद्ध स्माह प्रातृदः पितरम्, किं स्विदेवैवं विदुषे साधु कुर्याम्, किमेवास्मा असाधु कुर्यामिति; स ह स्माह पाणिना, मा प्रातृद, कस्त्वेनयो-रेकताभूयं भूत्वा परमतां गच्छतीति; तस्मा उ हैतदुवाच

वीति; अन्नं वै वि, अन्ने हीमानि सर्वाणि भूतानि विष्टानि; रमिति; प्राणो वै रम्, प्राणे हीमानि सर्वाणि भूतानि रमन्ते; सर्वाणि ह वा अस्मिन्भूतानि विशन्ति, सर्वाणि भूतानि रमन्ते, य एवं वेद ॥ १ ॥ इति द्वादशं ब्राह्मणम् ॥

एके Some (teachers) आहुः say, अन्नम् food ब्रह्म (is) Brahman इति; तत् it (is) तथा so न not, प्राणात् ऋते without the vital force अन्नम् food पूयति is decomposed वै indeed; एके some आहुः say, प्राणः the vital force ब्रह्म (is) Brahman इति, तत् that (is) तथा so न not, अन्नात् ऋते without food प्राणः the vital force शुष्यति dries up वै indeed; एते these two तु but देवते deities ह एव themselves एकधाभूयं भूत्वा being united परमताम् perfection (Brahmanhood) गच्छतः attain; तत् therefore ह indeed प्रातृदः Prātṛda पितरम् to (his) father आह स्म said, एवम् thus विदुषे to one who knows किम् what स्वित् एव indeed साधु good कुर्याम् can (I) do, अस्मै to him किम् what एव indeed असाधु evil offence कुर्याम् can (I) do इति; सः ह he पाणिना (silencing) with the hand आह स्म said, प्रातृद Prātṛda मा do not (say so), कः who तु indeed अनयोः with these two एकधाभूयं भूत्वा परमतां (as above) गच्छति attains इति; तस्मै to him एतत् this उ ह also उवाच (the father) said, वि (it is) 'Vi' इति; अन्नम् food वै indeed वि (is) 'Vi', इमानि these सर्वाणि all हि for भूतानि beings अन्ने in food (the body) विष्टानि dwell; रम् (it is) 'Ram' इति; प्राणः the vital force वै indeed रम् (is) 'Ram', इमानि सर्वाणि

हि भूतानि प्राणे (सति) if there is the vital force रमन्ते are happy ; यः who एवम् thus वेद knows, अस्मिन् in him सर्वाणि all भूतानि beings विशन्ति dwell ह वै verily, सर्वाणि भूतानि रमन्ते take delight.

1. Some say that food is Brahman. It is not so, for food is decomposed without the vital force. Others say that the vital force is Brahman. It too is not so, for the vital force dries up without food. But these two deities themselves being unified attain their perfection. For this very reason Prātṛda said to his father, 'What honour indeed can I do to one who knows as above, and what offence indeed can I do to him?'[1] The father (silencing him) with his hand said, 'Prātṛda, do not (say so), for who can attain perfection by being identified with these two?' He also said to him, 'It is "Vi". Food indeed is "Vi", for all these beings dwell in food (the body).[2] It is "Ram". The vital force indeed is "Ram", for all these beings are happy if there is the vital force.[3] In him who knows as above, all beings verily dwell, and all beings take delight'.

[[1] For he is perfectly satisfied with his realisation of the Self.

[2] Which is a product of the food that one eats.
[3] Thus a meditation on Brahman as possessed of the attributes of food and the vital force is enjoined.]

SECTION THIRTEEN

उक्थम्; प्राणो वा उक्थम्, प्राणो हीदं सर्वमुत्थापयति; उद्धास्मादुक्थविद्वीरस्तिष्ठति, उक्थस्य सायुज्यं सलोकतां जयति, य एवं वेद ॥ १ ॥

उक्थम् The Uktha; प्राणः the vital force (is) वै verily उक्थम्, प्राणः the vital force हि for इदम् this सर्वम् all उत्थापयति upholds; यः who एवम् thus वेद knows, अस्मात् from him उक्थवित् a knower of Uktha (the vital force) वीरः a son उत्तिष्ठति ह rises, is born, उक्थस्य with the Uktha सायुज्यम् union सलोकताम् (or) abode in the same world जयति wins.

1. (One should meditate upon the vital force as) the Uktha.[1] The vital force is verily the Uktha, for it upholds this universe.[2] From him who knows thus is born a son who is a knower of the vital force, and he wins union with, or[3] abode in the same world as the Uktha (vital force).

[[1] It is the most important among the laudatory hymns and is mainly used in the sacrifice called Mahāvrata.

[2] Also because the vital force is the most important among the organs.

[3] According to the intensity of the meditation.]

यजुः ; प्राणो वै यजुः, प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते ; युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय, यजुषः सायुज्यं सलोकतां जयति, य एवं वेद ॥ २ ॥

यजुः The Yajus ; इमानि these सर्वाणि हि for all भूतानि beings प्राणे (सति) if there is the vital force युज्यन्ते are joined ; अस्मै for him श्रैष्ठ्याय for (his) prominence, यजुषः with the Yajus. (Rest as before.)

2. (One should meditate upon the vital force as) the Yajus. The vital force is verily Yajus, for all these beings are joined if there is the vital force. For him who knows thus, all beings are joined to give him prominence, and he wins union with, or abode in the same world as, the Yajus (vital force).

साम ; प्राणो वै साम, प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि ; सम्यञ्चि हास्मै सर्वाणि भूतानि श्रैष्ठ्याय कल्पन्ते, साम्नः सायुज्यं सलोकतां जयति, य एवं वेद ॥३॥

साम The Sāman ; सम्यञ्चि unite ; कल्पन्ते (and) are able, साम्नः with the Sāman. (Rest as before.)

3. (One should meditate upon the vital force as) the Sāman. It is verily the Sāman, for all these beings unite if there is the vital force. For him who knows thus, all beings unite and are able to give him prominence, and he wins union with, or abode in the same world as, the Sāman (vital force).

क्षत्त्रम्; प्राणो वै क्षत्त्रम्, प्राणो हि वै क्षत्त्रम्, त्रायते हैनं प्राणः क्षणितोः; प्र क्षत्त्रमत्रमाप्नोति, क्षत्त्रस्य सायुज्यं सलोकतां जयति, य एवं वेद ॥ ४ ॥ इति त्रयोदशं ब्राह्मणम् ॥

क्षत्त्रम् The Kṣattra (lit. which saves from wounds); प्राणः the vital force एनम् this (body) क्षणितोः from wounds त्रायते ह saves; यः who एवं thus वेद knows अत्रम् saviour-less क्षत्त्रम् the Kṣattra (vital force) प्राप्नोति (he) attains, क्षत्त्रस्य with the Kṣattra. (Rest as before.)

4. (One should meditate upon the vital force as) the Kṣattra. The vital force is the Kṣattra, for it is indeed the Kṣattra: The vital force saves this body from wounds. He who knows thus attains the Kṣattra (vital force) that needs no protector, and he wins union with, or abode in the same world as, the Kṣattra (vital force).

SECTION FOURTEEN

भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराणि; अष्टाक्षरं ह वा एकं गायत्र्यै पदम्, एतदु हैवास्या एतत्; स यावदेषु त्रिषु लोकेषु तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥ १ ॥

भूमिः Bhūmi, the earth अन्तरिक्षम् Antarikṣa द्यौः Dyaus, heaven इति these (make) अष्टौ eight अक्षराणि syllables; गायत्र्यै of the Gāyatrī एकम् one, the first पदम् foot अष्ट-अक्षरम् (are of) eight syllables ह वै verily; अस्याः its, of the Gāyatrī एतत् this (foot) एतत् (consists of) the above (three worlds) उ ह एव indeed; यः who अस्याः its एतत् this पदम् foot एवम् as above वेद knows, सः he यावत् whatever (there is) एषु these त्रिषु three लोकेषु in worlds तावत् ह all that जयति wins.

1. 'Bhūmi' (the earth), 'Antarikṣa' (sky) and 'Dyaus' (heaven) — these make eight syllables. The first foot of the Gāyatrī[1] (also) has verily eight syllables.[2] Hence this first foot of the Gāyatrī consists of those three worlds. He who knows the first foot of the Gāyatrī as above wins whatever there is in those three worlds.

[[1] The most sacred verse of the Vedas (*Ṛg-Veda*, III. LXII. 10), which reads as follows, '*Tat saviturvareṇyam, bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt*'

(We meditate on the adorable glory of the effulgent sun, the creator. May he guide our intellect!). It is in a metre which is also called Gāyatrī, has three feet of eight syllables each, and is the chief among Vedic metres.

[2] The syllable 'Ya' in the word 'Vareṇya' is to be detached to make up the eighth syllable.]

ऋचो यजूंषि सामानीत्यष्टावक्षराणि; अष्टाक्षरं ह वा एकं गायत्र्यै पदम्; एतदु हैवास्या एतत्; स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्या एतदेवं पदं वेद॥ २॥

ऋचः Ṛcaḥ यजूंषि Yajūmṣi सामानि (and) Sāmāni; यावती as far as इयम् this त्रयी represented by the three Vedas विद्या knowledge (extends) तावत् ह so far. (Rest as before.)

2. 'Ṛcaḥ', 'Yajūmṣi' and 'Sāmāni'[1]—these make eight syllables. The second foot of the Gāyatrī (also) has verily eight syllables. Hence this foot of the Gāyatrī consists of those three Vedas. He who knows this foot of the Gāyatrī as above wins as far as the knowledge represented by the three Vedas extends.

[[1] Plural forms of the names of the three Vedas.]

प्राणोऽपानो व्यान इत्यष्टावक्षराणि; अष्टाक्षरं ह वा एकं गायत्र्यै पदम्; एतदु हैवास्या एतत्; स यावदिदं

प्राणि तावद्ध जयति योऽस्या एतदेवं पदं वेद; अथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति; यद्वै चतुर्थं तत्तुरीयम्; दर्शतं पदमिति ददृश इव ह्येषः; परोरजा इति सर्वमु ह्येवैष रज उपर्युपरि तपति; एवं हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ॥ ३ ॥

प्राण: Prāṇa अपान: Apāna व्यान: Vyāna इति . . . वेद (as before); स: he यावत् as many इदम् this प्राणि (totality of) creatures (is) तावत् ह so many जयति wins; अथ now अस्या: its तुरीयम् quaternary, fourth दर्शतम् (seemingly) visible परोरजा: supermundane पदम् foot एतत् (is) this एव indeed य: एष this who तपति shines; यत् which वै verily (is) चतुर्थम् fourth तत् that तुरीयम् (is) quaternary; दर्शतं पदम् इति, एष: he हि because ददृशे (is) visible इव as it were; परोरजा: इति, एष: हि एव alone सर्वम् on the entire उ verily रज: universe उपरि उपरि from on high तपति shines; य: . . . वेद (as before) एवं ह in the same way एव indeed श्रिया with magnificence यशसा with fame तपति (he) shines.

3. 'Prāṇa', 'Apāna' and 'Vyāna'[1]— these make eight syllables. The third foot of the Gāyatrī (also) has verily eight syllables. Hence the third foot of the Gāyatrī consists of those three forms of the vital force. He who knows the third foot of the Gāyatrī as above wins all creatures that exist in the universe. Now its

quaternary, (seemingly) visible, supermundane foot is indeed this—this (sun) that shines. That which is fourth is called 'quaternary'. (Seemingly) 'visible foot', because the solar being is visualised, as it were, (by Yogins). 'Supermundane', because he alone verily shines on the entire universe[2] from on high.[3] He who knows this foot of the Gāyatrī as above shines just like that with magnificence and fame.

[[1] The word 'Vyāna' should be read as three syllables to make up the number.

[2] Called 'Rajas' in the text, because it is the product of activity.

[3] That is, as its lord.]

सैषा गायत्र्येतस्मिंस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता; तद्वै तत्सत्ये प्रतिष्ठितम्; चक्षुर्वै सत्यम्, चक्षुर्हि वै सत्यम्; तस्माद्यदिदानीं द्वौ विवदमानावेयाताम्, अहमदर्शम्, अहमश्रौषमिति, य एवंब्रूयादहमदर्शमिति, तस्मा एव श्रद्दध्याम; तद्वै तत्सत्यं बले प्रतिष्ठितम्; प्राणो वै बलम्, तत्प्राणे प्रतिष्ठितम्; तस्मादाहुर्बलं सत्यादोगीय इति; एवं वैषा गायत्र्यध्यात्मं प्रतिष्ठिता; सा हैषा गयांस्तत्रे; प्राणा वै गयाः, तत्प्राणांस्तत्रे; तद्यद्गयांस्तत्रे

तस्माद्गायत्री नाम; स यामेवामूं सावित्रीमन्वाह, एषैव सा; स यस्मा अन्वाह तस्य प्राणांस्त्रायते ॥ ४ ॥

सा That एषा this गायत्री Gāyatrī एतस्मिन् this तुरीये fourth दर्शते (seemingly) visible परोरजसि supermundane पदे on foot (the sun) प्रतिष्ठिता rests; तत् वै तत् that (fourth foot, the sun) सत्ये on truth प्रतिष्ठितम् rests; चक्षुः वै the eye सत्यम् (is) truth, चक्षुः the eye हि for वै indeed सत्यम् (is) truth; तस्मात् therefore यत् if इदानीम् even now द्वौ two विवदमानौ disputants एयाताम् come (saying), अहम् I अदर्शम् saw, अहम् I अश्रौषम् heard इति, यः who एवम् thus ब्रूयात् says, अहम् I अदर्शम् saw इति, तस्मै him एव only श्रद्दध्याम (we) should believe; तत् वै तत् that सत्यम् truth बले on strength प्रतिष्ठितम् rests; प्राणः the vital force वै verily बलम् (is) strength, तत् hence प्राणे on the vital force प्रतिष्ठितम् (truth) rests; तस्मात् therefore आहुः (they) say, बलम् strength सत्यात् than truth ओगीयः (ओजीयः) (is) more vigorous इति; एवम् उ thus एषा this गायत्री Gāyatrī अध्यात्मम् (on the vital force) within the body प्रतिष्ठिता rests; सा ह that एषा this गयान् the Gayas तत्रे saved; प्राणाः the organs वै indeed गयाः (are) the Gayas, तत् hence प्राणान् the organs तत्रे (it) saved; तत् now यत् because गयान् the Gayas तत्रे saved, तस्मात् therefore गायत्री नाम (it is) called Gāyatrī; सः he (the teacher) याम् एव which अमूम् that सावित्रीम् Sāvitrī अन्वाह imparts (to the new initiate), सा that एषा (is) this एव only; सः he यस्मै to him अन्वाह imparts तस्य of him प्राणान् the organs त्रायते (it) saves.

4. That Gāyatrī[1] rests on this fourth, (seemingly) visible, supermundane foot (the sun).[2] That (again) rests on truth.[3] The eye is truth, for the eye is indeed truth. Therefore, even now, if two disputants come saying, 'I saw it', and 'I heard of it', we believe him alone who says, 'I saw it'. That truth rests on strength. The vital force is verily strength; hence truth rests on the vital force. Therefore they say, 'Strength is more vigorous than truth'. Thus does the Gāyatrī rest (on the vital force that is) within the body.[4] That very Gāyatrī saved the Gayas.[5] The organs are the Gayas; hence it saved the organs. And because it saved the organs, therefore it is called Gāyatrī. The Sāvitrī that the teacher imparts to his pupil is this very Gāyatrī. Gāyatrī saves the organs of the pupil to whom it is imparted.

[[1] Which, as we have seen, represents by its three feet the three worlds, the three Vedas and the vital force.

[2] Because the deity sun is the essence of the gross and the subtle universe (II. III. 3).

[3] Because the sun rests on the eye (III. IX. 20), which is truth.

[4] That is, it is identical with the vital force, and the vital force in its cosmic form as the Sūtra or

Hiraṇyagarbha encompasses the whole universe. Hence the Gāyatrī too is like that.

[5] Primarily, the organ of speech, which utters sounds. But all the organs are meant.]

तां हैतामेके सावित्रीमनुष्टुभमन्वाहुः; वागनुष्टुप्, एतद्वाचमनुब्रूम इति; न तथा कुर्यात्; गायत्रीमेव सावित्रीमनुब्रूयात्; यदि ह वा अप्येवंविद्बह्विव प्रतिगृह्णाति, न हैव तद्गायत्र्या एकञ्चन पदं प्रति ॥ ५ ॥

एके Some (well known in some other recensions of the Vedas) तां ह that एताम् this अनुष्टुभम् (that is) in the Anuṣṭubh metre सावित्रीम् Sāvitrī (hymn to the sun) अन्वाहुः impart (to the pupil, saying), अनुष्टुप् Anuṣṭubh वाक् (is) the goddess of speech, एतत् वाचम् this goddess of speech अनुब्रूमः (we) shall impart इति; तथा so न not कुर्यात् (one) should do; गायत्रीम् (which is) Gāyatrī एव only सावित्रीम् (that) Sāvitrī अनुब्रूयात् (one) should impart (to the pupil); यदि ह वै अपि even if एवंवित् one who knows as above बहु too much (gift) इव as it were प्रतिगृह्णाति accepts, तत् it गायत्र्याः of the Gāyatrī एकञ्चन even one पदम् foot प्रति for न ह एव not (enough).

5. Some impart (to the pupil) that Sāvitrī which is in the Anuṣṭubh metre,[1] saying, 'Anuṣṭubh is the goddess of speech;[2] (so) we shall impart this'. One should not do so; one should impart only that Sāvitrī which is

the Gāyatrī.[3] Even if one who knows as above accepts apparently too much[4] gift, it is not (enough) for even one foot of the Gāyatrī.

[[1] It reads as follows: '*Tat savitur vṛṇīmahe vayam devasya bhojanam śreṣṭham, sarvadhātamam turam bhagasya dhīmahi*' (*Ṛg-Veda* V. LXXXII. 1; also quoted in *Chā. U.* V. II. 7).

[2] Hence this is more suited to a newly initiated boy.

[3] Because the Gāyatrī is the vital force and therefore includes the goddess of speech and all.

[4] Since he is identified with the universe, there can be no such thing as too much gift for him.]

स य इमांस्त्रींल्लोकान्पूर्णान्प्रतिगृह्णीयात्, सोऽस्या एतत् प्रथमं पदमाप्नुयात्; अथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात्, सोऽस्या एतद्द्वितीयं पदमाप्नुयात्; अथ यावदिदं प्राणि यस्तावत्प्रतिगृह्णीयात्, सोऽस्या एतत्तृतीयं पदमाप्नुयात्; अथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति, नैव केनचनाप्यम्; कुत उ एतावत्प्रतिगृह्णीयात् ॥ ६ ॥

सः He (the knower of the Gāyatrī) यः who पूर्णान् full (of wealth) इमान् these त्रीन् three लोकान् worlds (earth, sky and heaven) प्रतिगृह्णीयात् may accept, सः he अस्याः its एतत् this प्रथमम् first पदम् foot (*i.e.*, the results of knowing it) आप्नुयात् will receive; अथ now यावती इयं त्रयी विद्या तावत्

(see par. 2) द्वितीयम् second; अथ यावत् इदं प्राणि तावत् (see par. 3) तृतीयम् third; अथ while अस्याः . . . तपति (see par. 3), केनचन by anything न not एव at all आप्यम् to be obtained; एतावत् so much (wealth) कुतः how उ indeed प्रतिगृह्णीयात् could (one) accept? (The rest is similar.)

6. The knower of the Gāyatrī who accepts these three worlds full of wealth, will receive (the results of knowing) only the first foot of the Gāyatrī. The knower who accepts all that the knowledge represented by the three Vedas can bestow, will receive (the results of knowing) only the second foot of the Gāyatrī. The knower who accepts all creatures that exist in the world, will receive (the results of knowing) only the third foot of the Gāyatrī. While (the results of knowing) its fourth, (seemingly) visible, supermundane foot—this (sun) that shines, are not at all to be secured by anything. Indeed how could one accept so much gift (as any of the above)? [1]

[[1] They are mentioned only to eulogise the knowledge of Gāyatrī.]

तस्या उपस्थानम्—गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्यपदसि, न हि पद्यसे। नमस्ते तुरीयाय दर्शताय

पदाय परोरजसे ; असावदो मा प्रापदिति ; यं द्विष्यात्, असावस्मै कामो मा समृद्धीति वा—न हैवास्मै स कामः समृद्ध्यते यस्मा एवमुपतिष्ठते—अहमदः प्रापमिति वा ॥ ७ ॥

तस्याः Its उपस्थानम् salutation—गायत्रि O Gāyatrī एकपदी one-footed द्विपदी two-footed त्रिपदी three-footed चतुष्पदी four-footed अपत् without foot असि (thou) art, न not हि for पद्यसे (thou) art attained ; तुरीयाय fourth दर्शताय (seemingly) visible परोरजसे supermundane पदाय (to) the foot ते to thee नमः salutation ; असौ that (enemy) अदः that (object) मा not प्रापत् may attain इति ; यम् whom द्विष्यात् (he) may hate, (against him he should say) असौ so and so (naming him) अस्मै to him कामः (his) desired object मा not समृद्धि prosper इति वा either—यस्मै against whom एवम् thus उपतिष्ठते (he) salutes (the Gāyatrī), अस्मै for him सः that कामः desired object न not ह एव at all समृद्धते prospers—अहम् I अदः that (object of his) प्रापम् may attain इति वा or (say).

7. The salutation of Gāyatrī: 'Thou art one-footed, two-footed, three-footed, four-footed,[1] and also without any foot,[2] for thou art not attained. Salutation to thee, the fourth, (seemingly) visible, supermundane foot! May the enemy[3] never gain his object!' (If a knower of the Gāyatrī) hates anybody,

(he should) either say, 'So and so, may his desired object never prosper!'—then that desired object of the person against whom he thus salutes the Gāyatrī does not at all prosper —or (say), 'May I gain that (objective)!'

[[1] That is, as consisting of the three worlds, the three Vedas, the vital force and the sun.

[2] In thy real, unconditioned essence.

[3] The evil that obstructs one's realisation of the Gāyatrī.]

एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच, यन्नु हो तद्गायत्रीविदब्रूथा अथ कथं हस्तीभूतो वहसीति; मुखं ह्यस्याः सम्राण्न विदाञ्चकारेति होवाच, तस्या अग्निरेव मुखम्, यदि ह वा अपि बह्विवाग्नावभ्यादधति, सर्वमेव तत्सन्दहति; एवं हैवैवंविद्यद्यपि बह्विव पापं कुरुते, सर्वमेव तत्संप्साय शुद्धः पूतोऽजरोऽमृतः सम्भवति ॥८॥ इति चतुर्दशं ब्राह्मणम् ॥

तत् On that (subject) एतत् ह वै (there is) this (story): जनकः Janaka वैदेहः Emperor of Videha बुडिलम् to Buḍila आश्वतराश्विम् the son of As'vatarās'va उवाच said, तत् यत् नु well, that which अब्रूथाः (you) said, गायत्रीवित् (I am) a knower of the Gāyatrī, अथ then हो alas कथम् how हस्तीभूतः being turned into an elephant वहसि (you) carry (me) इति;

उवाच (Buḍila) said, सम्राट् O Emperor अस्याः its हि because मुखम् mouth न not विदाञ्चकार (I) knew इति. (Janaka:) अग्निः Fire (is) एव indeed तस्याः its मुखम् mouth ; यदि ह वै अपि even if बहु इव a good deal (of fuel) अग्नौ into the fire अभ्यादधति (they) put, तत् it सर्वम् all एव indeed सन्दहति (the fire) burns up ; एवं ह एव just as यदि अपि even if एवंवित् one who knows thus बहु इव a good many पापम् sins कुरुते commits, तत् that सर्वम् all एव indeed संप्साय burning शुद्धः clean पूतः pure अजरः undecaying अमृतः (and) immortal सम्भवति becomes.

8. On that subject there is this (story): Janaka, Emperor of Videha said to Buḍila, the son of As′vatarās′va, 'Well, you called yourself a knower of the Gāyatrī; how then, alas, are you carrying (me) as an elephant?' He replied, 'Because I did not know its mouth, O Emperor'. 'Fire is indeed its mouth. Even if they put a good deal of fuel into the fire, the latter burns it all up. Just so, even if one who knows thus commits a good many sins, he burns them all up and becomes clean, pure, undecaying and immortal.'

SECTION FIFTEEN

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् ।
समूह तेजः यत्ते रूपं कल्याणतमं तत्ते पश्यामि ।
योसावसौ पुरुषः सोऽहमस्मि ।
वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ।
अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनः
भूयिष्ठां ते नमउक्तिं विधेम ॥ १ ॥

इति पञ्चदशं ब्राह्मणम् ॥ पञ्चमोऽध्यायः ॥

हिरण्मयेन Golden, shining पात्रेण by a vessel सत्यस्य of the Satya-Brahman मुखम् the face अपिहितम् (is) covered, पूषन् O nourisher (of the world) सत्यधर्माय (to me) whose nature is the Satya-Brahman दृष्टये for (my) vision त्वम् you तत् it अपावृणु take away; पूषन् O nourisher एक-ऋषे O solitary traveller यम O controller (of the world) सूर्य O sun प्राजापत्य O son of God रश्मीन् (thy) rays व्यूह remove, तेजः (thy) radiance समूह reduce; यत् which (is) ते of thine कल्याण-तमम् most auspicious रूपम् form, ते तत् that पश्यामि (I would) see; यः who (is) असौ that पुरुषः being, अहम् I सः that असौ अस्मि am; वायुः (may my) vital force अमृतम् immortal अनिलम् (go back) to the cosmic vital force, अथ and इदम् this शरीरम् body भस्मान्तम् being reduced to ashes

(go to the earth) ; ॐ O (thou who art) Om क्रतो O deity of resolutions, स्मर recollect, कृतम् what has been done (by me) स्मर recollect, क्रतो स्मर कृतं स्मर ; अग्ने O fire, अस्मान् us राये for (the attainment of) wealth (our deserts) सुपथा by the superior (northern) way नय lead ; देव O Lord विश्वानि all वयुनानि mental states विद्वान् (you are) aware of ; अस्मत् from us जुहुराणम् treacherous एनः evil युयोधि remove ; ते to thee भूयिष्ठाम् profuse नमः-उक्तिम् expressions of salutation विधेम (we) offer.

1. The face (real nature) of the Satya-Brahman is covered (as it were) by a golden vessel.[1] O nourisher, take it away so that I, who am identified with the Satya-Brahman, may see (the face). O nourisher, O solitary traveller, O controller, O sun, O son of God, remove thy rays, reduce thy radiance; I would see that form of thine which is most auspicious. I am that (solar) being.[2] (When my body falls), may my vital force go to the immortal cosmic vital force,[3] and this body, reduced to ashes, (go to the earth). O fire, whose symbol is Om, O deity of resolution, recollect (my) actions; O deity of resolution, recollect (my) actions.[4] O fire, lead us along the superior way for the attainment of our deserts. O lord, thou art aware of all our

mental states. Remove from us the treacherous evil. We offer thee profuse expressions of salutation.[6]

[Here is a prayer to the sun from a dying person who has practised meditation and rites. The verses occur also in *Īs'a. U.* 16-18.

[1] The solar orb.

[2] Referred to in V. v. 3-4.

[3] Similarly let the other deities too go back to their sources.

[4] Because this will help me to reach my goal. The repetition indicates eagerness.

[5] Being unable to do anything better now.]

CHAPTER SIX

SECTION ONE

ॐ । यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति; प्राणो वै ज्येष्ठश्च श्रेष्ठश्च; ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति, अपि च येषां बुभूषति, य एवं वेद ॥ १ ॥

ॐ Om; यः who ज्येष्ठं च the eldest श्रेष्ठम् the best च and वेद knows स्वानाम् among (his) relations ज्येष्ठः च the eldest श्रेष्ठः the best च and भवति (he) becomes ह वै surely; प्राणः the vital force वै indeed ज्येष्ठः च श्रेष्ठः च; यः who एवम् thus वेद knows, स्वानां च अपि as also येषाम् among whom बुभूषति (he) desires to be (such) ज्येष्ठः च श्रेष्ठः च भवति.

1. Om. Whoever knows that which is the eldest and best, surely becomes the eldest and best among his relations. The vital force is indeed the eldest[1] and best (of the organs). He who knows it as such[2] becomes the eldest[3] and best among his relations, as also among others of whom he desires to be such.

[[1] Because the vital force develops the embryo from the very beginning, and other organs begin to function only after the vital force does so.

[2] That is, who meditates on the vital force as possessed of these two attributes.

[3] That is, by helping others to live and thrive, as does the vital force. The superiority of the vital force will be set forth in paragraphs 7-14.

This subject is also dealt with in (*Chā. U.* V. I. ii.]

यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति; वाग्वै वसिष्ठा; वसिष्ठः स्वानां भवति, अपि च येषां बुभूषति, य एवं वेद ॥ २ ॥

वसिष्ठाम् Vasiṣṭhā, pre-eminent, **वसिष्ठः** pre-eminent ; **वाक्** the organ of speech. (Rest as before.)

2. Whoever knows that which is pre-eminent (Vasiṣṭhā)[1] surely becomes pre-eminent among his relations. The organ of speech is indeed that which is pre-eminent. He who knows it as such verily becomes pre-eminent among his relations, as also among others of whom he desires to be such.

[[1] Lit. that which enables one to dwell or to cover another effectively. Eloquent people become rich enough to live comfortably or they can cover or defeat their opponents.]

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे; चक्षुर्वै प्रतिष्ठा, चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति; प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे य एवं वेद॥३॥

प्रतिष्ठाम् Pratiṣṭhā, that which steadies, समे in smooth (places and times) प्रतितिष्ठति remains steady, दुर्गे in rough (places and times) प्रतितिष्ठति ह वै surely; चक्षुः the eye, चक्षुषा with the help of the eye. (The rest is similar.)

3. Whoever knows that which steadies surely remains steady in the rough and the smooth.[1] The eye is indeed that which steadies, for with the help of the eye one remains steady over rough and smooth. He who knows it as such remains steady in the rough and the smooth.

[[1] Difficult as well as easy places and times.]

यो ह वै सम्पदं वेद सं हास्मै पद्यते यं कामं कामयते; श्रोत्रं वै सम्पत्, श्रोत्रे हीमे सर्वे वेदा अभिसम्पन्नाः; सं हास्मै पद्यते यं कामं कामयते य एवं वेद ॥ ४ ॥

यः Who सम्पदम् that which has prosperity वेद knows, अस्मै for him यम् whatever कामम् object of desire कामयते (he) seeks सम्पद्यते is attained ह वै surely; श्रोत्रम् the ear वै indeed सम्पत् (is) prosperity, श्रोत्रे (सति) when the ear is

there हि for इमे these सर्वे all वेदा: Vedas अभिसम्पन्ना: (are) acquired. (Rest as above.)

4. For him who knows that which has prosperity, is attained whatever object of desire he seeks. The ear is indeed prosperity, for when the ear is intact, all these Vedas are acquired.[1] For him who knows it as such is verily attained whatever object of desire he seeks.

[[1] And the objects of desire are attained through rites prescribed by the Vedas.]

यो ह वा आयतनं वेदायतनं स्वानां भवति, आयतनं जनानाम्; मनो वा आयतनम्; आयतनं स्वानां भवति, आयतनं जनानाम्, य एवं वेद ॥ ५ ॥

आयतनम् The resort, जनानाम् of (other) people; मन: the mind. (Rest as before.)

5. Whoever knows that which is the resort surely becomes the resort of his relations, as also of (other) people. The mind is indeed the resort.[1] He who knows it as such verily becomes the resort of his relations, as also of (other) people.

[[1] Of the organs and objects. The latter are experienced by the self only when they have found a place in the mind; the organs too are directed by the mind.]

योो ह वै प्रजातिं वेद प्रजायते ह प्रजया पशुभिः; रेतो वै प्रजातिः; प्रजायते ह प्रजया पशुभिर्य एवं वेद॥६॥

प्रजातिम् The procreant, प्रजया with offspring पशुभिः with animals प्रजायते ह is endowed; रेतः the seed (the organ of generation). (Rest as above.)

6. Whoever knows the procreant is surely endowed with offspring and animals. The organ of generation is indeed the procreant. He who knows it as such is endowed with offspring and animals.

ते हेमे प्राणा अहंश्रेयसे विवदमाना ब्रह्म जग्मुः, तद्धोचुः, को नो वसिष्ठ इति; तद्धोवाच, यस्मिन्व उत्क्रान्त इदं शरीरं पापीयो मन्यते स वो वसिष्ठ इति॥७॥

ते Those, above mentioned इमे these प्राणाः organs ह it is said अहं-श्रेयसे for their personal superiority विवदमानाः contending ब्रह्म Brahman, Prajāpati जग्मुः approached, तत् to him ऊचुः ह (and) said, नः among us कः who वसिष्ठः (is) pre-eminent इति; तत् he उवाच ह said, वः among you यस्मिन् who उत्क्रान्ते leaving इदम् this शरीरम् body पापीयः more wretched मन्यते is considered सः he वसिष्ठः (is) pre-eminent इति.

7. Once these organs, contending for their personal superiority, approached Prajāpati

and said to him, 'Who is pre-eminent among us?' He replied, 'He is pre-eminent among you, who leaving, this body is considered more[1] wretched'.

[[1] For, being composed of impure materials, it is already wretched.]

वाग्घोच्चक्राम; सा संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथा कला अवदन्तो वाचा, प्राणन्तः प्राणेन, पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह वाक् ॥ ८ ॥

वाक् The organ of speech उच्चक्राम ह left; सा it संवत्सरम् a year प्रोष्य staying out आगत्य returning उवाच said, मत् ऋते without me कथम् how जीवितुम् to live अशकत were (you) able इति; ते they (the other organs) ऊचुः ह said, यथा as कलाः the mute (live) वाचा through the organ of speech अवदन्तः without speaking, प्राणेन through the vital force प्राणन्तः living, चक्षुषा through the eye पश्यन्तः seeing, श्रोत्रेण through the ear शृण्वन्तः hearing, मनसा through the mind विद्वांसः knowing, रेतसा through the organ of generation प्रजायमानाः procreating, एवम् thus अजीविष्म (we) lived इति; वाक् the organ of speech प्रविवेश ह entered (the body).

8. The organ of speech left. Staying a year out, it returned and said, 'How were you

able to live without me?' They replied, 'As the mute live, without speaking through the organ of speech, but living through the vital force, seeing through the eye, hearing through the ear, knowing through the mind and procreating through the organ of generation, so did we live'. (At this) the organ of speech entered (the body).

चक्षुर्होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथान्धा अपश्यन्तश्चक्षुषा, प्राणन्तः प्राणेन, वदन्तो वाचा, शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह चक्षुः ॥ ९ ॥

चक्षुः The eye; अन्धाः the blind चक्षुषा through the eye अपश्यन्तः without seeing. (Rest as before.)

9. The eye left. Staying a year out, it returned and said, 'How were you able to live without me?' They replied, 'As the blind live, without seeing through the eye, but living through the vital force, speaking through the organ of speech, hearing through the ear, knowing through the mind and procreating through the organ of generation, so did we live'. (At this) the eye entered (the body).

श्रोत्रं होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथा बधिरा अश्रृण्वन्तः श्रोत्रेण, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह श्रोत्रम् ॥ १० ॥

श्रोत्रम् The ear; बधिरा: the deaf श्रोत्रेण through the ear अश्रृण्वन्त: without hearing. (Rest as before.)

10. The ear left. Staying a year out, it returned and said, 'How were you able to live without me?' They replied, 'As the deaf live, without hearing through the ear, but living through the vital force, speaking through the organ of speech, seeing through the eye, knowing through the mind and procreating through the organ of generation, so did we live'. (At this) the ear entered (the body).

मनो होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथा मुग्धा अविद्वांसो मनसा, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, श्रृण्वन्तः श्रोत्रेण, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह मनः ॥ ११ ॥

मनः The mind ; मुग्धाः idiots मनसा through the mind अविद्वांसः without knowing. (Rest as before.)

11. The mind left. Staying a year out, it returned and said, 'How were you able to live without me?' They replied, 'As idiots live, without knowing through the mind, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and procreating through the organ of generation, so did we live'. (At this) the mind entered (the body).

रेतो होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथा क्लीबा अप्रजायमाना रेतसा, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा, एवमजीविष्मेति; प्रविवेश ह रेतः ॥ १२ ॥

रेतः The organ of generation ; क्लीबाः the impotent रेतसा through the organ of generation अप्रजायमानाः without procreating. (Rest as before.)

12. The organ of generation left. Staying a year out, it returned and said, 'How were you able to live without me?' They replied, 'As the impotent live, without procreating

through the organ of generation, living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and knowing through the mind, so did we live'. (At this) the organ of generation entered (the body).

अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धवः पड्वीशशङ्कून्संवृहेत्, एवं हैवेमान्प्राणान्संववर्ह ; ते होचुः, मा भगव उत्क्रमीः, न वै शक्ष्यामस्त्वदृते जीवितुमिति ; तस्यो मे बलिं कुरुतेति ; तथेति ॥ १३ ॥

अथ ह Then **प्राणः** the vital force **उत्क्रमिष्यन्** when about to leave **सैन्धवः** born in Sind **महासुहयः** a big thorough-bred horse **यथा** as **पड्वीश-शङ्कून्** (its) tether pegs **संवृहेत्** pulls out, **एवम् एव ह** just so **इमान्** these **प्राणान्** organs **संववर्ह** pulled out ; **ते** they **ऊचुः ह** said, **भगवः** venerable sir **मा** do not **उत्क्रमीः** leave, **त्वत् ऋते** without you **जीवितुम्** to live **न** not **वै** at all **शक्ष्यामः** (we) shall be able **इति** ; **तस्य उ मे** to me who am such **बलिम्** offerings **कुरुत** make **इति** ; **तथा** very well **इति**.

13. Then, as the vital force was about to leave, it pulled out these organs, just as a big, thorough-bred Sind horse pulls out its tether pegs. They said, 'Venerable sir, please do not leave, for we shall never be able to live

without you'. 'Then make me offerings.' 'Very well.'

[It is not possible for any of the organs to leave the body thus. The allegory only shows how a man can reason out, for the purpose of meditation, which is the greatest of the organs.]

सा ह वागुवाच, यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति; यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः; यद्वा अहं सम्पदस्मि त्वं तत्सम्पदसीति श्रोत्रम्; यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनः; यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतः; तस्यो मे किमन्नम्, किं वास इति; यदिदं किञ्चा श्वभ्य आ कृमिभ्य आ कीटपतङ्गेभ्यस्तत्तेऽन्नम्, आपो वास इति; न ह वा अस्यानन्नं जग्धं भवति, नानन्नं परिगृहीतम्, य एवमेतदनस्यान्नं वेद; तद्विद्वांसः श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचामन्ति; एतमेव तदनमनग्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥

इति प्रथमं ब्राह्मणम् ॥

सा That वाक् the organ of speech उवाच ह said, अहम् I यत् for which वसिष्ठा pre-eminent वै verily अस्मि am, त्वम् you तत्-वसिष्ठः pre-eminent with that असि are इति; चक्षुः the eye, प्रतिष्ठा that which steadies, तत्-प्रतिष्ठः endowed with that steadying attribute; श्रोत्रम् the ear, सम्पत् prosperity,

तत्-सम्पत् endowed with that prosperity; मनः the mind, आयतनम् resort, तत्-आयतनम् endowed with that resort; रेतः the organ of generation, प्रजातिः procreant, तत्-प्रजातिः endowed with that attribute of procreation. (The rest is similar.) तस्य मे Of me who am such उ again किम् what अन्नम् (will be) food, किम् what वासः (will be) dress इति; यत् इदं किं च whatever (food) there (is) आ श्वभ्यः up to (the food of) dogs आ कृमिभ्यः up to (that of) worms आ कीट-पतङ्गेभ्यः up to (that of) insects and moths, तत् that (is) ते your अन्नम् food, आपः (and) water वासः (is) dress इति; यः who एवम् as above अनस्य of the vital force एतत् this अन्नम् food वेद knows, अस्य by him अनन्नम् improper food जग्धम् eaten न not ह वै indeed भवति is, अनन्नं न परिगृहीतम् (is) accepted; तत् therefore श्रोत्रियाः विद्वांसः sages versed in the Vedas अशिष्यन्तः while proceeding to eat आचामन्ति sip water, अशित्वा after eating आचामन्ति; तत् then एतम् एव this very अनम् vital force अनग्नम् dressed कुर्वन्तः making मन्यन्ते (they) think.

14. The organ of speech said, 'That pre-eminence which I possess is yours'. The eye: 'That steadiness which I possess is yours'. The ear: 'That prosperity which I possess is yours'. The mind: 'That resort which I am, are you'. The organ of generation: 'That procreant which I am, are you'. 'Well, what will be my food, and what my dress?' 'Whatever food is there, including that of

dogs, worms, insects and moths, is your food, and water is your dress.'[1] He who knows the food of the vital force as above never has to eat or to accept anything that should not be eaten.[2] For the above reason[3] sages versed in the Vedas sip a little water before and after taking food. Then they think that they are dressing this very vital force.

[[1] It is an injunction to meditate upon all food as the food, and upon water as the dress, of the vital force.

[2] Even if he happens to eat or to accept any forbidden food, no blame attaches to it by virtue of the above meditation. Thus it is just a eulogy on the meditation. It does not sanction the eating or acceptance of prohibited food. The result of the above meditation is identity with the vital force.

[3] Because water is the dress of the vital force.]

SECTION TWO

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम; स आजगाम जैवलिं प्रवाहणं परिचारयमाणम्; तमुदीक्ष्याभ्युवाद, कुमारा३ इति; स भो३ इति प्रतिशुश्राव; अनुशिष्टोऽन्वसि पित्रेति; ओमिति होवाच ॥ १ ॥

श्वेतकेतुः S'vetaketu आरुणेयः the grandson of Aruṇa ह it is said वै verily पञ्चालानाम् of the Pañcālas परिषदम् to the

assembly आजगाम came; सः he परिचारयमाणम् having (his servants) attend on (him) प्रवाहणम् Pravāhaṇa जैवलिम् the son of Jīvala आजगाम met; तम् him उदीक्ष्य seeing अभ्युवाद (the king) accosted, कुमारा३ (कुमार) my boy इति; सः he भोः३ yes इति प्रतिशुश्राव replied; पित्रा by (your) father अनुशिष्टः instructed नु असि have (you) been इति; उवाच ह (he) said, ओम् yes इति.

1. Once S'vetaketu, the grandson of Aruṇa, came to the assembly of the Pañcālas. He met (King) Pravāhaṇa, the son of Jīvala, who was having (his servants) attend on him. Seeing him, the King accosted him saying, 'My boy!'[1] He replied, 'Yes, sir!'[2] 'Have you been instructed by your father?' 'Yes.'

[[1] This form of address, which befits a teacher, as also the prolonged accent, is indicative of censure. The king had already heard of his vanity and wanted to correct him.

[2] This is an angry reply in imitation of the pupil's answer to his teacher, but not due from a Brāhmaṇa to a Kṣatriya.

The same episode occurs in *Chā. U.* V. III. X.]

वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता३ इति; नेति होवाच; वेत्थो यथेमं लोकं पुनरापद्यन्ता३ इति; नेति हैवोवाच; वेत्थो यथासौ लोक एवं बहुभिः पुनः

पुनः प्रयद्भिर्न सम्पूर्यता३ इति; नेति हैवोवाच; वेत्थो यतिथ्यामाहुत्यां हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्ती३ इति; नेति हैवोवाच; वेत्थो देवयानस्य वा पथः प्रतिपदम्, पितृयाणस्य वा—यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते, पितृयाणं वा? अपि हि न ऋषेर्वचः श्रुतम्—

द्वे सृती अश्रृणवं पितॄणा-
महं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति
यदन्तरा पितरं मातरं च ॥ इति;

नाहमत एकञ्चन वेदेति होवाच ॥ २ ॥

वेत्थ Do (you) know यथा how इमाः these प्रजाः people प्रयत्य dying विप्रतिपद्यन्ता३ (विप्रतिपद्यन्ते) take different paths इति; उवाच ह (Śvetaketu) said, न no इति; वेत्थ उ also यथा पुनः again इमम् to this लोकम् world आपद्यन्ता३ (आपद्यन्ते) (they) come back इति; उवाच ह एव merely, न इति; वेत्थ उ यथा असौ the other लोकः world एवम् thus पुनः पुनः repeatedly प्रयद्भिः dying बहुभिः numerous people न not सम्पूर्यता३ (सम्पूर्यते) is filled इति; उवाच ह एव न इति; वेत्थ उ यतिथ्याम् how many आहुत्याम् libations हुतायाम् being offered आपः water (the liquid offerings) पुरुष-वाचः possessed of a human voice (or designated as man) भूत्वा being समुत्थाय rising up वदन्ती३

(वदन्ति) speak इति; उवाच ह एव न इति; वेत्थ उ देवयानस्य पथः to the path (known as) the way of the gods वा either पितृयानस्य to the way of the manes वा or प्रतिपदम् the means of access — यत् (that) which कृत्वा by doing देवयानं पन्थानम् the path (known as) the way of the gods वा either पितृयानम् the way of the manes वा or प्रतिपद्यन्ते (people) attain; ऋषेः of the Mantra हि for वचः the words अपि also नः by us श्रुतम् heard — अहम् I मर्त्यानाम् for men द्वे two सृती routes अशृणवम् have heard of: पितृणाम् of the manes उत and देवानाम् of the gods; ताभ्याम् along these two (routes) एजत् going इदम् this विश्वम् universe समेति is joined (to its deserts); यत् (ये) * which (lie) पितरम् the father (heaven) मातरम् the mother (the earth) च and अन्तरा between इति; उवाच ह (he) said, अहम् I अतः of these एकश्चन even one न not वेद know इति.

2. 'Do you know how these people take different paths after death?' 'No', said (S'vetaketu). 'And do you know how these people come back to this world?' (The other) merely said, 'No'. 'Do you further know why the other world is never filled up (even) by numerous people dying thus repeatedly?' (The other) merely said, 'No'. 'Do you again know after how many libations are offered, the liquid offerings rise up, being

*This is a slightly different construction from that given by S'aṅkara.

possessed of a human voice,[1] and speak?' (The other) merely said, 'No'. 'And do you know the means of access either to the way of the gods or to the way of the manes—that by doing which people gain access either to the way of the gods or to that of the manes? For we have also heard these words of the Mantra:[2] "I have heard of two routes for men—the way of the gods and the way of the manes. Going along these two routes this universe is joined (to its deserts). They lie between heaven and earth".'[3] 'I do not know a single one of these (questions)', said (S'vetaketu).

[[1] Or, being designated as man.
[2] *Ṛg-Veda* X. LXXXVIII. 15.
[3] Respectively called mother and father in *S'a. Brā.* XIII. II. ix. 7 and *Tai. Brā.* III. VIII. ix. 1. Being within this universe, these two ways cannot lead one to the highest goal.]

अथैनं वसत्योपमन्त्रयाञ्चक्रे; अनादृत्य वसतिं कुमारः प्रदुद्राव; स आजगाम पितरम्; तं होवाच, इति वाव किल नो भवान्पुरानुशिष्टानवोच इति; कथं सुमेध इति; पञ्च मा प्रश्नान् राजन्यबन्धुरप्राक्षीत्, ततो नैकञ्चन वेदेति; कतमे त इति; इम इति ह प्रतीकान्युदाजहार ॥ ३ ॥

अथ Then एनम् him वसत्या for staying उपमन्त्रयाञ्चक्रे (the King) invited; कुमारः the boy वसतिम् (the invitation) for staying अनादृत्य ignoring प्रदुद्राव hurried away; सः he पितरम् to (his) father आजगाम came, तम् to him उवाच (and) said, पुरा before भवान् you नः us इति thus वाव किल forsooth अनुशिष्टान् as instructed अवोचः described इति; सुमेधः (my) quick-witted (boy) कथम् how (did you feel hurt) इति; राजन्य-बन्धुः (that) apology for a Kṣatriya मा me पञ्च five प्रश्नान् questions अप्राक्षीत् asked, ततः of them एकञ्चन even one न not वेद (I) know इति; कतमे which ते (are) they इति; इमे these इति प्रतीकानि the opening words उदाजहार ह (and he) reproduced.

3. Then (the King) invited him to stay. The boy, ignoring the invitation to stay, hurried away. He came to his father and said to him, 'Oh, it was forsooth thus that you described me before as (fully) instructed!' 'How (did you feel hurt), my quick-witted boy?' 'That apology for a Kṣatriya asked me five questions, and I do not know even one of them.' 'Which were those?' 'These', (said he, and) reproduced their opening words.

स होवाच, तथा नस्त्वं तात जानीथा यथा यदहं किञ्च वेद सर्वमहं तत्तुभ्यमवोचम्; प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति; भवानेव गच्छत्विति; स आज-

गाम गौतमो यत्र प्रवाहणस्य जैवलेरास; तस्मा आसन-
माहृत्योदकमाहारयाञ्चकार, अथ हास्मा अर्घ्यं चकार; तं
होवाच, वरं भगवते गौतमाय दद्म इति ॥ ४ ॥

सः He (the father) उवाच ह said, तात (my) son त्वम् you नः us तथा so जानीथाः should believe यथा that अहम् I यत् किं च whatever वेद know सर्वम् all तत् that अहम् I तुभ्यम् you अवोचम् taught; प्रेहि come तु but, तत्र there प्रतीत्य going ब्रह्मचर्यम् the life of a student वत्स्यावः (we both) shall live इति; भवान् you एव alone गच्छतु please go इति; सः that गौतमः (Āruṇi, descended from) Gautama यत्र where प्रवाहणस्य जैवलेः of Pravāhaṇa, the son of Jīvala आस there was (the audience) आजगाम came; तस्मै for him आसनम् a seat आहृत्य bringing उदकम् water आहारयाञ्चकार caused to be brought, अथ ह then अस्मै to him अर्घ्यम् reverential offering चकार (the King) made; तम् to him उवाच ह said, भगवते गौतमाय to venerable Gautama वरम् a boon दद्मः (we) offer इति.

4. The father said, 'My son, believe me, whatever I know I taught you all that. But come, we shall go there and live as students (with him)'. 'Please go yourself.' At this Gautama went where (King) Pravāhaṇa, son of Jīvala, was holding an assembly. The King gave him a seat, had water brought for him, and made him the reverential offering. Then

he said, 'Venerable Gautama, we offer you a boon'.

स होवाच, प्रतिज्ञातो म एष वरः, यां तु कुमारस्यान्ते वाचमभाषथास्तां मे ब्रूहीति ॥ ५ ॥

सः He (Gautama) उवाच ह said, मे to me एषः this वरः boon प्रतिज्ञातः has been promised (by you), याम् which तु but वाचम् set of words कुमारस्य अन्ते to (my) boy अभाषथाः (you) spoke ताम् that मे me ब्रूहि explain इति.

5. Gautama said, 'You have promised me this boon. Well, please explain to me what you spoke to my boy about'.

स होवाच, दैवेषु वै गौतम तद्वरेषु; मानुषाणां ब्रूहीति ॥ ६ ॥

सः He (the King) उवाच ह said, गौतम Gautama तत् that वै verily दैवेषु divine वरेषु (is) among boons, मानुषाणाम् (some boons) pertaining to men ब्रूहि ask इति.

6. The King said, 'That is verily among divine boons, O Gautama. Please ask some boon pertaining to men'.

स होवाच, विज्ञायते हास्ति हिरण्यस्यापात्तं गोअश्वानां दासीनां प्रवाराणां परिधानस्य, मा नो भवान्बहोरनन्त-

स्यापर्यन्तस्याभ्यवदान्यो भूदिति; स वै गौतम तीर्थेनेच्छासा इति; उपैम्यहं भवन्तमिति; वाचा ह स्मैव पूर्व उपयन्ति, स होपायनकीर्त्योवास ॥ ७ ॥

सः He (Gautama) उवाच ह said, विज्ञायते ह (it) is known (to you that) हिरण्यस्य of gold गो-अश्वानाम् of cattle and horse दासीनाम् of maid-servants प्रवाराणाम् of attendants परिधानस्य of apparel अपात्तम् an accession अस्ति there is (with me); भवान् you नः अभि towards me बहोः plentiful अनन्तस्य infinitely productive अपर्यन्तस्य endless (वित्तस्य in respect of wealth) अवदान्यः uncharitable मा not भूत् be इति; गौतम Gautama सः (you who are) such वै verily तीर्थेन in the prescribed way इच्छासै wish to have इति; अहम् I भवन्तम् you उपैमि approach इति; पूर्वे the ancients वाचा through declaration ह एव alone उपयन्ति used to approach (a teacher); सः he उपायन-कीर्त्या by the (mere) announcement of becoming a student उवास ह lived (with the King).

7. Gautama said, 'It is known (to you) that I have an accession of gold, cattle and horses, maid-servants, attendants and apparel. Be not uncharitable towards me alone in respect of this plentiful, infinitely productive and endless (wealth)'. 'Then you must wish to have it in the prescribed way.' 'I approach you (as a student).' The ancients approached a teacher[1] by mere declaration.[2] So Gautama

lived (with the King) simply by announcing that he was a student.

[[1] Of a lower caste, in extremity.
[2] Not by actual service.]

स होवाच, तथा नस्त्वं गौतम मापराधास्तव च पितामहा यथा, इयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास; तां त्वहं तुभ्यं वक्ष्यामि, को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥ ८ ॥

सः He (the King) उवाच ह said, गौतम Gautama यथा as तव your पितामहाः paternal grandfathers (were not with ours) तथा so त्वम् you नः with us मा not अपराधाः be offended; इतः पूर्वम् before this इयम् this विद्या knowledge कस्मिंश्चन ब्राह्मणे with any Brāhmaṇa न not उवास dwelt; अहम् I तु but ताम् it तुभ्यम् to you वक्ष्यामि shall impart, कः who हि for एवम् thus ब्रुवन्तम् speaking त्वा you प्रत्याख्यातुम् to refuse अर्हति is able इति.

8. The King said: Please be not offended with us, Gautama, just as your paternal grandfathers were not (with ours). Before this, this knowledge never dwelt with a Brāhmaṇa. But I shall impart it to you; for who can refuse you when you speak thus.

असौ वै लोकोऽग्निर्गौतम; तस्यादित्य एव समित्, रश्मयो धूमः, अहरर्चिः, दिशोऽङ्गाराः, अवान्तरदिशो

विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति; तस्या आहुत्यै सोमो राजा सम्भवति ॥ ९ ॥

गौतम O Gautama असौ लोकः that world (heaven) वै verily अग्निः (is) fire; आदित्यः the sun (is) एव himself तस्य its समित् fuel, रश्मयः (his) rays धूमः (its) smoke, अहः the day अर्चिः (its) flame, दिशः the (four) directions अङ्गाराः (its) cinder, अवान्तर-दिशः the intermediate quarters विस्फुलिङ्गाः (its) sparks; तस्मिन् above mentioned एतस्मिन् in this अग्नौ fire देवाः the gods श्रद्धाम् faith (liquid offerings) जुह्वति offer; तस्याः आहुत्यै (आहुतेः) out of that offering राजा king सोमः moon सम्भवति is born.

9. Heaven is verily fire,[1] O Gautama. The sun himself is its fuel, his rays its smoke, the day its flame, the four directions its cinder, and the intermediate directions its sparks. In this fire the gods offer faith[2] as libation. Out of that offering king moon is produced.

[[1] The fourth question is taken up first, because it will facilitate answering the rest. Heaven etc. should be meditated upon as fire. The points of similarity are as follows: The sun illumines heaven like burning fuel; rays emanate from it like smoke from fuel; the day is bright like a flame; the four directions, like cinder, are devoid of heat or light, and the intermediate directions, like sparks, are scattered.

[3] Liquid offerings in a subtle form. The milk and other liquids that are offered in the Agnihotra and other sacrifices, ascend in a subtle form together with the sacrificer, along the way of the manes, first the sky and then heaven. Being offered as a libation in heaven by the gods, who are but the cosmic forms of the organs of the sacrificer, these subtle liquids produce a mainly aqueous body for the sacrificer in the moon. This is spoken of as the birth of the moon, who is the king of Brāhmaṇas.]

पर्जन्यो वा अग्निर्गौतम; तस्य संवत्सर एव समित्, अभ्राणि धूमः, विद्युदर्चिः, अशनिरङ्गाराः, ह्रादुनयो विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति; तस्या आहुत्यै वृष्टिः सम्भवति ॥ १० ॥

पर्जन्यः Parjanya (the rain god); संवत्सरः the year, अभ्राणि clouds, विद्युत् lightning, अशनिः the thunderbolt, ह्रादुनयः rumblings of clouds; सोमं राजानम् king moon; वृष्टिः rain. (Rest as before.)

10. Parjanya (the rain god) is verily fire, O Gautama. The year itself is its fuel,[1] clouds its smoke, lightning its flame, the thunderbolt its cinder,[2] and the rumblings of the clouds its sparks.[3] In this fire the gods offer king moon. Out of that offering rain is produced.

[[1] Because by its revolution from autumn to summer it kindles this fire (starts rain).

[2] Both being hard.

[3] Because they are many and scatter.]

अयं वै लोकोऽग्निर्गौतम; तस्य पृथिव्येव समित्, अग्निर्धूमः, रात्रिरर्चिः, चन्द्रमा अङ्गाराः, नक्षत्राणि विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवा वृष्टिं जुह्वति; तस्या आहुत्या अन्नं सम्भवति ॥ ११ ॥

अयम् This लोकः world ; पृथिवी the earth, रात्रिः the night, चन्द्रमाः the moon, नक्षत्राणि the stars ; वृष्टिम् rain ; अन्नम् food, (Rest as before.)

11. This world, is verily fire, O Gautama. The earth itself is its fuel,[1] fire its smoke,[2] the night its flame,[3] the moon its cinder, and the stars its sparks. In this fire the gods offer rain. Out of that offering food is produced.

[[1] Because its varied enjoyments cheer up men and animals.

[2] As smoke rises from fuel, so does fire from earthy substances.

[3] As flame is produced by fuel in contact with fire, so the darkness of night is caused by a part of the earth, which is like fuel to the fire of this world, shadowing the solar rays.]

पुरुषो वा अग्निर्गौतम; तस्य व्यात्तमेव समित्, प्राणो धूमः, वागर्चिः, चक्षुरङ्गाराः, श्रोत्रं विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति; तस्या आहुत्यै रेतः सम्भवति ॥ १२ ॥

पुरुषः Man ; व्यात्तम् the open mouth, प्राणः the vital force, वाक् speech (the word), चक्षुः the eye, श्रोत्रम् the ear ; अन्नम् food ; रेतः the seed. (Rest as before.)

12. Man is verily fire, O Gautama. The open mouth itself is its fuel,[1] the vital force its smoke,[2] the word its flame,[3] the eye its cinder,[4] and the ear its sparks.[5] In this fire the gods offer food. Out of that offering the seed is produced.

[[1] Because eloquence enables a person to shine.

[2] Because it issues from the mouth, like smoke from fuel.

[3] Words denote objects, as a flame reveals things.

[4] Both being free from heat, and receptacles of light.

[5] Because it extends to different directions to catch sounds, as sparks scatter.]

योषा वा अग्निर्गौतम; तस्या उपस्थ एव समित्, लोमानि धूमः, योनिरर्चिः, यदन्तः करोति तेऽङ्गाराः, अभिनन्दा विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवा रेतो

जुह्वति; तस्या आहुत्यै पुरुषः सम्भवति; स जीवति यावज्जीवति, अथ यदा म्रियते ॥ १३ ॥

योषा Woman. (The succeeding portion is similar.) रेतः The seed; पुरुषः a man सम्भवति is born; सः he जीवति lives यावत् as long as जीवति (he) is to live, अथ then यदा when म्रियते (he) dies—

13. Woman is verily fire, O Gautama. In this fire the gods offer the seed. Out of that offering a man is born.[1] He lives as long as he is to live.[2] Then when he dies—

[[1] Here is the answer to the fourth question; when liquid offerings speak with a human voice.

[2] According to his past work.]

अथैनमग्नये हरन्ति; तस्याग्निरेवाग्निर्भवति, समित्समित्, धूमो धूमः, अर्चिरर्चिः, अङ्गारा अङ्गाराः, विस्फुलिङ्गा विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति; तस्या आहुत्यै पुरुषो भास्वरवर्णः सम्भवति ॥१४॥

अथ Then एनम् him अग्नये for the (funeral) fire हरन्ति (priests) carry; अग्निः the fire एव itself तस्य his अग्निः fire भवति becomes, पुरुषम् the man; पुरुषः the man भास्वरवर्णः with a dazzling complexion सम्भवति emerges. (Rest as before.)

14. Then they carry him[1] to be put in the (funeral) fire. The fire itself becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinder his cinder, and the sparks his sparks. In this fire the gods offer the man. Out of that offering the man emerges with a dazzling complexion.[2]

[[1] The dead man standing for the oblation.

[2] This is due to purification by rites performed from the conception to the funeral.]

ते य एवमेतद्विदुः, ये चामी अरण्ये श्रद्धां सत्यमुपासते, तेऽर्चिरभिसम्भवन्ति, अर्चिषोऽहः, अह्न आपूर्यमाणपक्षम्, आपूर्यमाणपक्षाद्यान्षण्मासानुदङ्ङादित्य एति; मासेभ्यो देवलोकम्, देवलोकादादित्यम्, आदित्याद्वैद्युतम्; तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति; ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति; तेषां न पुनरावृत्तिः ॥ १५ ॥

ये who एतत् this एवम् as above वेद know ते those, ये who च and अमी others अरण्ये (living) in the forest श्रद्धाम् with faith सत्यम् upon the Satya-Brahman (Hiraṇyagarbha) उपासते meditate, ते those अर्चिः (the deity identified with) the flame अभिसम्भवन्ति reach, अर्चिषः from (the deity of) the flame अहः (the deity of) the day, अह्नः from (the deity of)

the day आपूर्यमाण-पक्षम् (the deity of) the fortnight with the waxing moon, आपूर्यमाणपक्षात् from (the deity of) the fortnight with the waxing moon यान् during which षट् मासान् (the band of deities of) the six months आदित्य: the sun उदङ् north-bound एति travels; मासेभ्य: from (the deities of) the (above six) months देवलोकम् (the deity identified with) the world of the gods, देवलोकात् from (the deity identified with) the world of the gods आदित्यम् the sun, आदित्यात् from the sun वैद्युतम् the deity of lightning; मानसः created out of (Hiraṇyagarbha's) mind पुरुष: a being एत्य coming वैद्युतान् तान् those that have reached (the deities of) lightning ब्रह्मलोकान् to the worlds of Brahman (Hiraṇyagarbha) गमयति leads; ते they तेषु ब्रह्मलोकेषु in those worlds of Hiraṇyagarbha परा: being perfect परावतः for many superlative years वसन्ति dwell; तेषाम् for them न no पुनरावृत्ति: (there is) further return.

15. Those[1] who know this (meditation on the five fires) as above, and those others[2] who, (living) in the forest, meditate with faith upon the Satya-Brahman, reach (the deity identified with) the flame, from him (the deity of) the day, from him (the deity of) the fortnight in which the moon waxes, from him (the deities of) the six months during which the sun travels northward, from them (the deity identified with) the world of the gods, from him the sun, and from the sun (the deity of)

lightning.[3] (Then) a being created out of (Hiraṇyagarbha's) mind comes and leads them to the worlds[4] of Hiraṇyagarbha. They become perfect and well in those worlds of Hiraṇyagarbha for many superlative years.[5] They no more return (to this world).[6]

[The first and fifth questions are answered in this and the next paragraph.

[1] Householders who practise this meditation.

[2] Hermits, and monks of a lower order.

[3] In every case the deity identified with those objects, serving as a conductor, is meant. So also in the next paragraph.

[4] Higher and lower planes in the world of Hiraṇyagarbha, attainable by different grades of meditation.

[5] Comprising the lifetime of Hiraṇyagarbha.

[6] From the use of the word 'here' in this connection in the Mādhyandina recension, it is presumed that they return in another cycle.]

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसम्भवन्ति, धूमाद्रात्रिम्, रात्रेरपक्षीयमाणपक्षम्, अपक्षीयमाणपक्षाद्यान्षण्मासान्दक्षिणादित्य एति, मासेभ्यः पितृलोकम्, पितृलोकाच्चन्द्रम्; ते चन्द्रं प्राप्यान्नं भवन्ति, तांस्तत्र देवा यथा सोमं राजानमाप्यायस्वापक्षीयस्वेति, एवमेनांस्तत्र भक्षयन्ति; तेषां यदा तत्पर्यवैत्यथेममेवा-

काशमभिनिष्पद्यन्ते, आकाशाद्वायुम्; वायोर्वृष्टिम्, वृष्टेः पृथिवीम्; ते पृथिवीं प्राप्यान्नं भवन्ति, ते पुनः पुरुषाग्नौ हूयन्ते, ततो योषाग्नौ जायन्ते लोकान्प्रत्युत्थायिनः; त एवमेवानुपरिवर्तन्ते; अथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ॥ १६ ॥ इति द्वितीयं ब्राह्मणम् ॥

अथ While ये who यज्ञेन through sacrifices दानेन through gifts तपसा through penance लोकान् worlds जयन्ति win, ते those (the ritualists) धूमम् (the deity of) smoke अभिसम्भवन्ति reach, धूमात् from (the deity of) smoke रात्रिम् (the deity of) the night, रात्रेः from (the deity of) the night अपक्षीयमाण-पक्षम् (the deity of) the fortnight with the waning moon, अपक्षीयमाणपक्षात् from (the deity of) the fortnight with the waning moon यान् during which षट् मासान् (the band of deities of) the six months आदित्यः the sun दक्षिणा southward एति travels, मासेभ्यः from (the deities of) the (above six) months पितृलोकम् (the deity of) the world of the manes, पितृलोकात् from (the deity of) the world of the manes चन्द्रम् to the moon; ते they चन्द्रम् the moon प्राप्य reaching अन्नम् food भवन्ति become; आप्यायस्व increase अपक्षीयस्व decrease इति (saying) this (as it were) राजानम् bright सोमम् Soma juice यथा as (priests drink), एवम् thus तत्र there (आगतान् who have arrived) तान् those एनान् these देवाः the gods तत्र there भक्षयन्ति eat (utilise); तेषाम् their तत् that (past work) यदा when पर्यवैति is exhausted, अथ

then इमम् this एव very आकाशम् ether अभिनिष्पद्यन्ते (they) reach, आकाशात् from the ether वायुम् the air, वायोः from the air वृष्टिम् rain, वृष्टेः from rain पृथिवीम् the earth ; ते they पृथिवीम् the earth प्राप्य reaching अन्नम् food भवन्ति become ; ते they पुनः again पुरुषाग्नौ in the fire of a male हूयन्ते are offered, ततः then योषाग्नौ in the fire of woman, (whence) लोकान् (other) worlds प्रति to उत्थायिनः for rising जायन्ते (they) are born ; ते they एवम् thus एव verily अनुपरिवर्तन्ते rotate ; अथ however ये who एतौ these पन्थानौ two ways न not विदुः know, ते they (become) कीटाः insects, worms पतङ्गाः moths यत् (and) which (is) इदम् this दन्दशूकम् oft-biting creatures (mosquitoes etc.).

16. While those who win (various) worlds through sacrifices, gifts and penance, reach (the deity of) smoke, from him (the deity of) the night, from him (the deity of) the fortnight in which the moon wanes, from him (the deities of) the six months during which the sun travels southward, from them (the deity of) the world of the manes, and from him the moon. Reaching the moon they become food.[1] There the gods eat (utilise) those (who have arrived) there, just as (priests) drink the bright Soma juice (saying, as it were), 'Increase, decrease'.[2] And when their past work[3] is exhausted, they reach this very

ether, from the ether the air, from the air rain, and from rain the earth. Reaching the earth they become food. (Then) they are again offered in the fire of a male,[4] then in the fire of woman; (then) they are born (and perform rites) for rising to (other) worlds. Thus verily they rotate.[5] Those, however, who do not know these two ways become insects, moths and all these oft-biting creatures.[6]

[[1] That is, objects of utility.

[2] Just as, in sacrifices, priests fill their Soma cups again and again and drink the elixir, so do the gods give the ritualists who have reached the moon the results of their past work and also utilise their services.

[3] The resultant of past work that took them there.

[4] Being eaten by man, as in previous births.

[5] Till they take to the northern way by virtue of their meditations, or are liberated by realisation.

[6] A very painful existence, which is extremely difficult to get rid of (*Chā. U.* V. x. 8). Therefore we must try our utmost, not to follow nature, but to perform those meditations or rites that lead to the northern or southern way, preferably the former.

The second and third questions have also been answered in this paragraph. The other world is not filled up, because many return to this world, and many others never go to the other world, but become insects etc.]

SECTION THREE

स यः कामयेत महत्प्राप्नुयामिति, उदगयन आपूर्य-माणपक्षस्य पुण्याहे द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे कंसे चमसे वा सर्वौषधं फलानीति सम्भृत्य परिसमुह्य परिलिप्याग्निमुपसमाधाय परिस्तीर्यावृताज्यं संस्कृत्य पुंसा नक्षत्रेण मन्थं सन्नीय जुहोति ।

यावन्तो देवास्त्वयि जातवेद-
स्तिर्यञ्चो घ्नन्ति पुरुषस्य कामान् ।
तेभ्योऽहं भागधेयं जुहोमि ते
मा तृप्ताः सर्वैः कामैस्तर्पयन्तु—स्वाहा ।
या तिरश्ची निपद्यतेऽहं विधरणी इति ।
तां त्वा घृतस्य धारया यजे संराधनीमहम्—
स्वाहा ॥ १ ॥

यः Who कामयेत may desire महत् greatness प्राप्नुयाम् (I) shall attain इति, सः he उदक्-अयने during the northward journey of the sun आपूर्यमाण-पक्षस्य of the fortnight in which the moon waxes पुण्याहे on an auspicious day पुंसा नक्षत्रेण under a constellation with a masculine name द्वादशाहम् for twelve days उपसद्-व्रती one observing a vow relating to the Upasads भूत्वा being औदुम्बरे made of fig-wood कंसे in a cup वा or चमसे in a bowl सर्वौषधम् all herbs

फलानि grains इति etc. सम्भृत्य collecting परिसमुह्य sweeping परिलिप्य (and) plastering अग्निम् the (household) fire उपसमाधाय feeding परिस्तीर्य spreading (the Kus'a grass) आवृता according to rules आज्यम् ghee संस्कृत्य purifying मन्थम् paste (made of those herbs etc.) सन्नीय interposing जुहोति offers oblations (saying these Mantras): जातवेदः O fire त्वयि under you यावन्तः whatever देवाः gods तिर्यञ्चः being adverse पुरुषस्य people's कामान् desires घ्नन्ति baffle, अहम् I तेभ्यः to those भागधेयम् (their) portion जुहोमि offer, ते they तृप्ताः being pleased मा me सर्वैः कामैः with all objects of desire तर्पयन्तु may satisfy; स्वाहा Svāhā; या who तिरश्ची (being) adverse अहम् I विधरणी the support (of all) इति (thinking) this त्वाम् (holding on to) you निपद्यते remains, ताम् to that संराधनीम् all-accomplishing goddess अहम् I घृतस्य of ghee धारया with (this) stream यजे sacrifice, स्वाहा Svāhā.

1. He who wishes, 'I shall attain greatness', should do as follows: On an auspicious day of a fortnight in which the moon waxes, under a constellation having a masculine name, during the northward journey of the sun, he should undertake for twelve days a vow relating to the Upasads,[1] gather in a cup or bowl made of fig wood all herbs and their grains etc.,[2] sweep and plaster (the ground), feed the (household) fire,[3] spread (the Kus'a grass), purify the ghee according to the rules,[4] interpose[5]

the paste (made of those herbs etc.) and offer oblations saying (these Mantras): 'O Fire, I offer their portion to all those gods under you who, being adverse, baffle people's desires. May they be pleased and satisfy me with all objects of desire! Svāhā. To that all-accomplishing goddess who, holding on to you, remains adverse, thinking, "I am the support of all", I offer this stream of ghee. Svāhā.'

[The results of meditation and rites have been set forth. Of these, the latter are dependent on wealth. Hence a way is being shown to acquire it by achieving greatness.

[1] Rites connected with the Jyotiṣṭoma sacrifice, in which the sacrificer has to live on varying quantities of cow's milk. Here only the living on milk is meant.

[2] Ten kinds of cultivated grains enumerated at the end of this section, plus whatever else is practicable.

[3] The Āvasathya or household fire, not the three fires prescribed by the S'rauta Sūtras, this being a ceremony according to the Smṛtis.

[4] Those of the Sthālīpāka (lit. food cooked in an earthen pot), a ceremony prescribed by the Gṛhya Sūtras

[5] Between himself and the fire.]

ज्येष्ठाय स्वाहा, श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रव-मवनयति; प्राणाय स्वाहा, वसिष्ठायै स्वाहेत्यग्नौ हुत्वा

मन्थे संस्रवमवनयति; वाचे स्वाहा, प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; चक्षुषे स्वाहा, सम्पदे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; श्रोत्राय स्वाहा, आयतनाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; मनसे स्वाहा, प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति, रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ॥ २ ॥

ज्येष्ठाय (This is) to the eldest, स्वाहा Svāhā, श्रेष्ठाय (this is) to the best, स्वाहा इति so (saying) अग्नौ in the fire हुत्वा offering libations मन्थे into the paste संस्रवम् the remnant sticking to the ladle अवनयति (he) should trickle; प्राणाय (this is) to the vital force, वसिष्ठायै (this is) to that which is pre-eminent; वाचे (this is) to the organ of speech, प्रतिष्ठायै (this is) to that which steadies; चक्षुषे (this is) to the eye, सम्पदे (this is) to that which has prosperity; श्रोत्राय (this is) to the ear, आयतनाय (this is) to the resort; मनसे (this is) to the mind, प्रजात्यै (this is) to the procreant; रेतसे (this is) to the organ of generation. (The rest is similar.)

2. Offering libations[1] in the fire, uttering the Mantras, 'This is to the eldest, Svāhā', 'This is to the best, Svāhā',[2] he should trickle the remnant sticking to the ladle into the paste. Offering libations in the fire saying, 'This is

to the vital force, Svāhā', 'This is to that which is pre-eminent, Svāhā', he should trickle the remnant sticking to the ladle into the paste. Offering libations, saying, 'This is to the organ of speech, Svāhā', 'This is to that which steadies, Svāhā', he should trickle the remnant sticking to the ladle into the paste. Offering libations in the fire, saying, 'This is to the eye, Svāhā', 'This is to that which has prosperity, Svāhā', he should trickle the remnant sticking to the ladle into the paste. Offering libations in ths fire, saying, 'This is to the ear, Svāha', 'This is to the resort, Svāhā', he should trickle the remnant sticking to the ladle into the paste. Offering libations in the fire, saying, 'This is to the mind, Svāhā', 'This is to the procreant, Svāha', he should trickle the remnant sticking to the ladle into the paste. Offering libations in the fire, saying, 'This is to the organ of generation, Svāhā', he should trickle the remnant sticking to the lade into the paste.

[[1] One libation should be offered with each Mantra.

[2] These two attributes of the vital force suggest that only one who knows the meditation on the vital force is qualified for this rite.]

अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; भूः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; भुवः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; स्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; भूताय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ॥ ३ ॥

अग्नये (This is) to fire; सोमाय (this is) to the moon; भूः (this is) to the earth; भुवः (this is) to the sky; स्वः (this is) to the heaven; ब्रह्मणे (this is) to the Brāhmaṇa; क्षत्राय (this is) to the Kṣatriya; भूताय (this is) to the past; भविष्यते (this is) to the future; विश्वाय (this is) to the universe; सर्वाय (this is) to all; प्रजापतये (this is) to Prajāpati. (Rest as before.)

3. Offering a libation in the fire, saying, 'This is to fire, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering

a libation in the fire, saying, 'This is to the moon, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering a libation in the fire, saying, 'This is to the earth, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering a libation in the fire, saying, 'This is to the sky, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering a libation in the fire, saying, 'This is to heaven, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering a libation in the fire, saying, 'This is to the earth, sky and heaven, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering a libation in the fire, saying, 'This is to the Brāhmaṇa, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering a libation in the fire, saying, 'This is to the Kṣatriya, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering a libation in the fire, saying, 'This is to the past, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering a libation in the fire, saying, 'This is to the future, Svāhā', he trickles the remnant sticking to the ladle into

the paste. Offering a libation in the fire, saying, 'This is to the universe, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering a libation in the fire, saying, 'This is to all, Svāhā', he trickles the remnant sticking to the ladle into the paste. Offering a libation in the fire, saying, 'This is to Prajāpati, Svāhā', he trickles the remnant sticking to the ladle into the paste.

अथैनमभिमृशति—भ्रमदसि, ज्वलदसि, पूर्णमसि, प्रस्तब्धमसि, एकसभमसि, हिङ्कृतमसि, हिङ्क्रियमाणमसि, उद्गीथमसि, उद्गीयमानमसि, श्रावितमसि, प्रत्याश्रावितमसि, आर्द्रे सन्दीप्तमसि, विभूरसि, प्रभूरसि, अन्नमसि, ज्योतिरसि, निधनमसि, संवर्गोऽसीति ॥ ४ ॥

अथ Then एनम् it (the paste) अभिमृशति (he) touches (saying): भ्रमत् Mobile असि (thou) art, ज्वलत् ablaze असि, पूर्णम् vast असि, प्रस्तब्धम् steadfast असि, एकसभम् the one meeting place (of all) असि, हिङ्कृतम् the Hiṅkāra (certain portions of the *Sāma-Veda*) असि, हिङ्क्रियमाणम् chanted असि, उद्गीथम् the Udgītha असि, उद्गीयमानम् sung असि, श्रावितम् the call for recital असि, प्रत्याश्रावितम् the response thereto असि, आर्द्रे in a humid (cloud) सन्दीप्तम् dazzling असि, विभुः pervasive असि, प्रभुः commanding असि, अन्नम् food असि, ज्योतिः light असि निधनम् death असि, संवर्गः the absorber (of all) असि इति.

4. Then he touches the paste uttering the Mantra, 'Thou art mobile (in all bodies), thou art ablaze, thou art vast, thou art steadfast, thou art the one meeting place (of all), thou art the Hiṅkāra and art chanted (in the sacrifice), thou art the Udgītha and art sung (there), thou art the call for recital and art the response thereto, thou art dazzling in a rain-cloud, thou art pervasive, thou art commanding, thou art food, thou art light, thou art death, and thou art the absorber (of all)'.

अथैनमुद्यच्छति—आमंसि, आमंहि ते महि, स हि राजेशानोऽधिपतिः, स मां राजेशानोऽधिपतिं करोत्विति ॥५॥

अथ Then एनम् it उद्यच्छति (he) lifts (saying): आमंसि (Thou) knowest all, ते they महि greatness आमंहि (we) know, सः it (the vital force) हि indeed राजा (is) the king ईशानः the lord अधिपतिः the ruler, सः that राजा king ईशानः (and) lord माम् me अधिपतिम् the ruler करोतु may make इति.

5. Then he lifts the (vessel of) paste, saying, 'Thou knowest all; we (too) are aware of thy greatness. The vital force is indeed the king, the lord, the ruler. May that king and lord make me a ruler'.

अथैनमाचामति—तत्सवितुर्वरेण्यम् । मधु वाता ऋतायते, मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः । भूः स्वाहा । भर्गो देवस्य धीमहि । मधु नक्तमुतोषसः, मधुमत्पार्थिवं रजः । मधु द्यौरस्तु नः पिता । भुवः स्वाहा । धियो यो नः प्रचोदयात् । मधुमान्नो वनस्पतिः, मधुमाँ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः । स्वः स्वाहेति । सर्वां च सावित्रीमन्वाह, सर्वाश्च मधुमतीः; अहमेवेदं सर्वं भूयासम्, भूर्भुवः स्वः स्वाहा, इत्यन्तत आचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्शिराः संविशति; प्रातरादित्यमुपतिष्ठते—दिशामेकपुण्डरीकमसि, अहं मनुष्याणामेकपुण्डरीकं भूयासमिति; यथेतमेत्य जघनेनाग्निमासीनो वंशं जपति ॥ ६ ॥

अथ Then एनम् it (the paste) आचामति (he) drinks (saying): सवितुः the sun's तत् that वरेण्यम् adorable; वाताः the winds मधु sweet ऋतायते blow, सिन्धवः the rivers मधु honey (sweetness) क्षरन्ति are pouring, ओषधीः the herbs नः unto us माध्वीः sweet सन्तु be, भूः (this is) to the earth, स्वाहा Svāhā; देवस्य of the effulgent (sun) भर्गः upon the glory धीमहि (we) meditate; नक्तम् the night उत and उषसः the days मधु (be) sweet, पार्थिवं रजः the dust of the earth मधुमत् (be) soothing, नः our पिता father द्यौः heaven मधु propitious अस्तु be, भुवः (this is) to the sky, स्वाहा Svāhā;

यः who नः our धियः intellects प्रचोदयात् may guide ; वनस्पतिः the Soma creeper नः to us मधुमान् (be) sweet, सूर्यः the sun मधुमान् pleasant अस्तु may be, गावः the directions नः to us माध्वीः agreeable भवन्तु be, स्वः (this is) to heaven, स्वाहा Svāhā इति ; सर्वां च the whole सावित्रीम् Sāvitrī (Gāyatrī) सर्वाः all मधुमतीः the Madhumatī verses च and अन्वाह (he) repeats (saying) : अहम् एव I myself इदम् this सर्वम् all भूयासम् may be, भूः (this is) to the earth भुवः to the sky स्वः to heaven, स्वाहा Svāhā इति अन्ततः (and) at the end आचम्य drinking (the remnant) पाणी (his) hands प्रक्षाल्य washing अग्निम् the fire जघनेन behind प्राक्-शिराः with (his) head eastwards संविशति lies ; प्रातः in the morning आदित्यम् the sun उपतिष्ठते (he) salutes (saying) : दिशाम् Of the directions एक-पुण्डरीकम् the one lotus असि (thou) art, अहम् I मनुष्याणाम् of men एकपुण्डरीकम् the one lotus भूयासम् may be इति ; यथा (then) the way by which इतम् (he) went out एत्य coming back अग्निं जघनेन behind the fire आसीनः being seated वंशम् the line of teachers जपति (he) repeats.

6. Then he drinks the paste uttering these Mantras:[1] 'The sun's adorable —; The winds are blowing sweetly, the rivers are pouring sweetness, may the herbs be sweet unto us! This is to the earth, Svāhā'; 'Glory — the effulgent sun's — we meditate upon ; May the nights and the days be sweet, may the dust of the earth be soothing, may heaven, our father,

be propitious! This is to the sky, Svāhā'; May he guide our intellect! May the Soma creeper be sweet unto us, may the sun be pleasant, and may the directions be agreeable to us! This is to heaven, Svāhā'. Then he repeats the whole Gāyatrī and all the Madhumatī verses and says at the end, 'May I myself be all this! This is to the earth, sky and heaven, Svāhā'. Then he drinks the remnant of the paste, washes his hands and lies behind the fire with his head eastwards. In the morning he salutes the sun with the Mantra, 'Thou art the one lotus (glory) of the directions; may I be the one lotus of men!' Then he comes back by the same way that he went out, sits behind the fire, and repeats the line of teachers:

[[1] The entire paste is to be drunk in four draughts, each with the utterance of a Mantra. The first Mantra is made up of the first foot of the Gāyatrī, one portion of the Madhumatī hymn and the first Vyāhṛti. Similarly with the next two. For the wording with meaning of the whole Gāyatrī see note 1 on V. XIV. 1.]

तं हैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ ७ ॥

उद्दालकः Uddālaka आरुणिः the sun of Aruna तं ह that एतम् this (rite of the paste) अन्तेवासिने to (his) pupil वाजसनेयाय याज्ञवल्क्याय to Vājasaneya Yājñavalkya उक्त्वा after imparting उवाच said, अपि even if यः any one एनम् it (paste) शुष्के dry स्थाणौ on a stump निषिञ्चेत् sprinkles, शाखाः branches जायेरन् would grow, पलाशानि (and) leaves प्ररोहेयुः would spring forth इति.

7. Uddālaka, the son of Aruṇa, after imparting this to his pupil Vājasaneya[1] Yājñavalkya, said, 'Even if any one sprinkles it on a dry stump, branches would grow and leaves spring forth'.[2]

[[1] A devotee of Vājasani (the sun), the revealer of the *White Yajur-Veda*.

[2] It is a eulogy on this rite.]

एतमु हैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्ग्यायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ ८ ॥

वाजसनेयः याज्ञवल्क्यः Vājasaneya Yājñavalkya एतम् उ ह एव this very thing पैङ्ग्याय the son of Paiṅgi मधुकाय to Madhuka. (Rest as before.)

8. Vājasaneya Yājñavalkya, after imparting this very thing to his pupil Madhuka, the son of Paiṅgi, said, 'Even if any one sprinkles

it on a dry stump, branches would grow and leaves spring forth'.

एतमु हैव मधुकः पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ ९ ॥

मधुकः Madhuka पैङ्ग्यः the son of Paiṅgi चूलाय भागवित्तये to Cūla, the son of Bhagavitta. (Rest as before.)

9. Madhuka, the son of Paiṅgi, after imparting this very thing to his pupil Cūla, the son of Bhagavitta, said, 'Even if any one sprinkles it on a dry stump, branches would grow and leaves spring forth'.

एतमु हैव चूलो भागवित्तिर्जानकय आयस्थूणायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ १० ॥

चूलः Cūla भागवित्तिः the son of Bhagavitta जानकये आयस्थूणाय to Jānaki, the son of Ayasthūṇa. (Rest as before.)

10. Cūla, the son of Bhagavitta, after imparting this very thing to his pupil Jānaki, the son of Ayasthūṇa, said, 'Even if any one sprinkles it on a dry stump, branches would grow and leaves spring forth'.

एतमु हैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ ११ ॥

जानकिः Jānaki आयस्थूणः the son of Ayasthūṇa सत्यकामाय जाबालाय to Satyakāma, the son of Jabālā. (Rest as before.)

11. Jānaki, the son of Ayasthūṇa, after imparting this very thing to his pupil Satyakāma, the son of Jabālā, said, 'Even if any one sprinkles it on a dry stump, branches would grow and leaves spring forth'.

एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ; तमेतन्नापुत्राय वानन्तेवासिने वा ब्रूयात् ॥ १२ ॥

सत्यकामः Satyakāma जाबालः the son of Jabālā अन्तेवासिभ्यः to (his) pupils. (Rest as above.) तत् That एतत् this अपुत्राय to one who is not a son वा either अनन्तेवासिने to one who is not a pupil वा or न not ब्रूयात् (one) should teach.

12. And Satyakāma, the son of Jabālā, after imparting this very thing to his pupils

said, 'Even if any one sprinkles it on a dry stump, branches would grow and leaves spring forth'. One should not impart this to anybody except one's son or disciple.

चतुरौदुम्बरो भवति—औदुम्बरः स्रुवः, औदुम्बरश्चमसः, औदुम्बर इध्मः, औदुम्बर्या उपमन्थन्यौ; दश ग्राम्याणि धान्यानि भवन्ति—व्रीहियवास्तिलमाषा अणुप्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च; तान्पिष्टान्दधनि मधुनि घृत उपसिञ्चति, आज्यस्य जुहोति ॥ १३ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुः Four (things) औदुम्बरः of fig wood भवति should be—औदुम्बरः स्रुवः the sacrificial ladle, औदुम्बरः चमसः bowl, औदुम्बरः इध्मः the sacrificial fuel, औदुम्बर्यौ made of fig wood उपमन्थन्यौ the two churning rods; ग्राम्याणि cultivated धान्यानि grains दश (of) ten (kinds) भवन्ति should be—व्रीहि-यवाः rice and barley तिल-माषाः sesamum and beans अणु-प्रियङ्गवः millet and panic seed गोधूमाः च wheat मसूराः च lentils खल्वाः च pulse खलकुलाः vetches च and; पिष्टान् ground तान् these दधनि in curd मधुनि in honey घृते (and) in ghee उपसिञ्चति (he) soaks, आज्यस्य as a libation जुहोति (and) offers.

13. Four things should be of fig wood: the ladle, the bowl, the fuel and the two churning rods. The cultivated grains should be of ten

kinds: rice, barley, sesamum, beans, millet, panic seed, wheat, lentils, pulse and vetches. Having ground them, he should soak them in curd, honey and ghee and offer them as a libation.

SECTION FOUR

एषां वै भूतानां पृथिवी रसः, पृथिव्या आपः, अपामोषधयः, ओषधीनां पुष्पाणि, पुष्पाणां फलानि, फलानां पुरुषः, पुरुषस्य रेतः ॥ १ ॥

एषाम् Of these भूतानाम् beings पृथिवी the earth वै verily रसः (is) the essence, पृथिव्याः of the earth आपः water, अपाम् of water ओषधयः herbs, ओषधीनाम् of herbs पुष्पाणि flowers, पुष्पाणाम् of flowers फलानि grains, फलानाम् of grains पुरुषः man, पुरुषस्य of man रेतः the seed.

1. The earth is the essence of these beings, water the essence of the earth, herbs the essence of water, flowers the essence of herbs, grains the essence of flowers, man the essence of grains, and the seed the essence of man.

[A worthy son achieves for himself and for his father an exalted future life. Hence helpful instructions on that subject are being given. Only one who has performed the rite of S'rīmantha (the paste for prosperity)

described in the previous section, is qualified for this rite of Putramantha (the paste for progeny).]

स ह प्रजापतिरीक्षाञ्चक्रे, हन्तास्मै प्रतिष्ठां कल्पयानीति; स स्त्रियं ससृजे; तां सृष्ट्वाध उपास्त; तस्मात्स्त्रियमध उपासीत; स एतं प्राञ्चं ग्रावाणमात्मन एव समुदपारयत्, तेनैनामभ्यसृजत् ॥ २ ॥

स ह That प्रजापतिः Prajāpati (Virāj) ईक्षां चक्रे reflected, हन्त well अस्मै for it प्रतिष्ठाम् a rest कल्पयानि let (me) make इति; सः He स्त्रियम् woman ससृजे created.

2. Prajāpati thought, 'Well, let me make a resort for it', and he created woman.

[The act of procreation is to be sublimated by being meditated upon as the Vājapeya sacrifice.]

तस्या वेदिरुपस्थः, लोमानि बर्हिः, चर्माधिषवणे—समिद्धो मध्यतः—तौ मुष्कौ; स यावान् ह वै वाजपेयेन यजमानस्य लोको भवति, तावानस्य लोको भवति य एवं विद्वानधोपहासं चरति; आसां स्त्रीणां सुकृतं वृङ्क्ते; अथ य इदमविद्वानधोपहासं चरति, अस्य स्त्रियः सुकृतं वृञ्जते ॥ ३ ॥

एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराह; एतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आह; एतद्ध स्म वै तद्विद्वान्कुमार-

हारित आह, बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात्प्रयन्ति, य इदमविद्वांसोऽधोपहासं चरन्तीति; बहु वा इदं सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥

एतत् This (meditation) ह वै verily तत् that विद्वान् knowing उद्दालकः Uddālaka आरुणिः the son of Aruṇa आह स्म said; नाकः Nāka मौद्गल्यः the son of Mudgala; कुमारहारितः Kumārahārita. (The rest is similar.) बहवः Many मर्याः mortals, men ब्राह्मण-अयनाः Brāhmaṇas only in name ये who इदम् this अविद्वांसः not knowing अधोपहासं चरन्ति have union निरिन्द्रियाः impotent विसुकृतः (and) bereft of merits अस्मात् लोकात् from this world प्रयन्ति depart इति.

4. Knowing verily this, Uddālaka, the son of Aruṇa, Nāka, the son of Mudgala, and Kumārahārita said, 'Many men — Brāhmaṇas only in name — who have union without knowing as above, depart from this world impotent and bereft of merits.

तदभिमृशेत्, अनु वा मन्त्रयेत—

यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीत्
यदोषधीरप्यसरद्यदपः ।
इदमहं तद्रेत आददे पुन-
र्मामैत्विन्द्रियं पुनस्तेजः पुनर्भगः ।

पुनरग्निर्धिष्ण्या यथास्थानं कल्पन्ताम्, इत्यनामिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ॥ ५ ॥

अथ यद्युदक आत्मानं पश्येत्तदभिमन्त्रयेत—मयि तेज इन्द्रियं यशो द्रविणं सुकृतमिति; श्रीर्ह वा एषा स्त्रीणां यन्मलोद्वासाः; तस्मान्मलोद्वाससं यशस्विनीमभिक्रम्योपमन्त्रयेत ॥ ६ ॥

अथ Now यदि if उदके in the water आत्मानम् himself (his shadow) पश्येत् happens to see, तत् then अभिमन्त्रयेत (he) should utter (this Mantra): मयि (May the gods put) in me तेजः lustre इन्द्रियम् (vigorous) organs यशः reputation द्रविणम् wealth सुकृतम् merits इति; एषा she (one's wife) स्त्रीणाम् among women श्रीः (is) grace personified ह वै indeed, यत् for मलोद्वासाः (she is) in clean clothes; तस्मात् therefore मलोद्वाससम् in clean clothes यशस्विनीम् the handsome (woman) अभिक्रम्य approaching उपमन्त्रयेत् (he) should talk (to her).

6. If he happens to see his shadow in water, then he should utter this Mantra, 'May (the gods put) in me lustre, vigorous organs, reputation, wealth and merits'. She (the wife) is indeed grace personified among women, for she has put on clean clothes. Therefore he should approach the handsome woman and talk to her.

सा चेदस्मै न दद्यात्, काममेनामवक्रीणीयात्; सा चेदस्मै नैव दद्यात्, काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेत्, इन्द्रियेण ते यशसा यश आदद इति; अयशा एव भवति ॥ ७ ॥

सा She अस्मै to him न not दद्यात् yields चेत् if, एनाम् her कामम् through desired objects अवक्रीणीयात् (he) should buy over; सा अस्मै न एव still दद्यात् चेत्, यष्ट्या वा with a stick पाणिना with the hand वा or उपहत्य striking कामम् as he pleases एनाम् her अतिक्रामेत् (he) should overcome, इन्द्रियेण consisting of manhood यशसा through (my) credit ते your यशः credit आददे (I) take away इति (threatening to curse her) with this (Mantra); अयशाः discredited एव indeed भवति (she) becomes.

7. If she does not yield to him, he should win her over through desired objects. If she still does not yield, he should strike her with a stick or with the hand as he pleases, and overcome her (threatening to curse) with this Mantra, 'I take away your credit through mine consisting of manhood'. (In that case) she indeed becomes discredited (as barren).

सा चेदस्मै दद्यात्, इन्द्रियेण ते यशसा यश आदधामीति; यशस्विनावेव भवतः ॥ ८ ॥

सा She अस्मै to him दद्यात् yields चेत् if, इन्द्रियेण यशसा ते यशः (as before) आदधामि (I) impart इति (he should utter) this (Mantra); यशस्विनौ reputed एव indeed भवतः (then both) become.

8. If she yields to him, he should utter this Mantra, 'I impart credit to you through mine consisting of manhood'. Then both indeed become reputed (as parents).

स यामिच्छेत्कामयेत मेति, तस्यामर्थं निष्ठाय, मुखेन मुखं सन्धाय, उपस्थमस्या अभिमृश्य जपेत्—

अङ्गादङ्गात्सम्भवसि हृदयादधिजायसे ।
स त्वमङ्गकषायोऽसि दिग्धविद्धामिव
मादयेमाममूं मयीति ॥ ९ ॥

अथ यामिच्छेन्न गर्भं दधीतेति, तस्यामर्थं निष्ठाय, मुखेन मुखं सन्धाय, अभिप्राण्यापान्यात्, इन्द्रियेण ते रेतसा रेत आदद इति; अरेता एव भवति ॥ १० ॥

अथ यामिच्छेद्दधीतेति, तस्यामर्थं निष्ठाय, मुखेन मुखं सन्धाय, अपान्याभिप्राण्यात्, इन्द्रियेण ते रेतसा रेत आदधामीति; गर्भिण्येव भवति ॥ ११ ॥

अथ यस्य जायायै जारः स्यात्तं चेद्द्विष्यात्, आमपात्रेऽग्निमुपसमाधाय, प्रतिलोमं शरबर्हिस्तीर्त्वा, तस्मिन्नेताः

शरभृष्टीः प्रतिलोमाः सर्पिषाक्ता जुहुयात्—मम समिद्धेऽहौषीः, प्राणापानौ त आददे—असाविति; मम समिद्धेऽहौषीः, पुत्रपशूंस्त आददे—असाविति; मम समिद्धोऽहौषीः, इष्टासुकृते त आददे—असाविति; मम समिद्धेऽहौषीः, आशापराकाशौ त आददे—असाविति; स वा एष निरिन्द्रियो विसुकृतोऽस्माल्लोकात्प्रैति, यमेवंविद्ब्राह्मणः शपति; तस्मादेवंविच्छ्रोत्रियस्य दारेण नोपहासमिच्छेदुत, ह्येवंवित्परो भवति ॥ १२ ॥

अथ Now यस्य जायायै to whose wife जारः a lover स्यात् there may be, तम् him द्विष्यात् (he) wishes to hurt चेत् if, आमपात्रे in an unbaked (earthen) vessel अग्निम् the fire उपसमाधाय feeding, प्रतिलोमम् inversely शरबर्हिः tips of reed तीर्त्वा spreading, तस्मिन् in it (the fire) एताः these प्रतिलोमाः inversely placed सर्पिषा with ghee अक्ताः smeared शरभृष्टीः tips of reed जुहुयात् should offer (saying): मम My समिद्धे in burning fire अहौषीः (thou) hast offered, ते they प्राण-अपानौ Prāṇa and Apāna आददे (I) take away, असौ so and so इति; मम . . . पुत्रपशून् sons and cattle . . . इति; मम . . . इष्टासुकृते Vedic and Smṛti-sanctioned rites . . . इति; मम . . . आशा-पराकाशौ longings and hopes . . . इति; यम् whom एवंवित् versed in this rite ब्राह्मणः a Brāhmaṇa शपति curses, सः एषः he वै verily निरिन्द्रियः impotent विसुकृतः bereft of merits अस्मात् लोकात् from this world प्रैति departs; तस्मात् therefore एवंवित्-श्रोत्रियस्य of a Vedic scholar versed in this

rite दारेण with the wife उपहासम् jokes उत even न not इच्छेत् (one) should wish (to crack), एवंवित् one versed in this rite हि for परः an enemy भवति becomes.

12. Now, if a man's wife has a lover and he wishes to hurt him, he should feed the fire in an unbaked earthen vessel, spread tips of reed inversely (to the usual way) and offer these inversely placed tips of reed, smeared with ghee, in the fire, uttering the following Mantras: 'Thou hast offered in my burning fire, I take away thy Prāṇa and Apāna, so and so'; 'Thou hast offered in my burning fire, I take away thy sons and cattle, so and so'; 'Thou hast offered in my burning fire, I take away thy Vedic and Smṛti-sanctioned rites, so and so'; 'Thou hast offered in my burning fire, I take away thy longings and hopes, so and so'. The man whom a Brāhmaṇa versed in this rite curses, departs from this world impotent and bereft of merits. Therefore one should not wish even to crack jokes with the wife of a Vedic scholar who is versed in this rite; because one versed in this rite becomes an enemy.

अथ यस्य जायामार्तवं विन्देत्, त्र्यहं कंसेन पिबेद-हतवासाः, नैनां वृषलो न वृषल्युपहन्यात्; त्रिरात्रान्त आप्लुत्य व्रीहीनवघातयेत् ॥ १३ ॥

अथ Now यस्य whose जायाम् wife आर्तवम् the periodic impurity विन्देत् may overtake, त्र्यहम् for three days कंसेन from a bell-metal vessel पिबेत् (she) should drink, एनाम् her न neither वृषल: S'ūdra man न nor वृषली a S'ūdra woman उपहन्यात् should touch ; त्रिरात्रान्ते at the end of three nights आप्लुत्य having bathed अहत-वासा: (she should) put on a fresh cloth व्रीहीन् rice अवघातयेत् (and the husband) make (her) thresh.

13. If one's wife has the periodical impurity, she should for three days drink from a bell-metal vessel, and no S'ūdra man or woman should touch her. At the end of three nights she should bathe and put on a fresh cloth, when (her husband) should make her thresh rice.[1]

[This paragraph should be understood to precede paragraph 6 above for the sake of consistency.

[1] For the foods mentioned in paragraphs 14-18.]

स य इच्छेत्पुत्रो मे शुक्लो जायेत, वेदमनुब्रुवीत, सर्वमायुरियादिति, क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै ॥ १४ ॥

स: He य: who इच्छेत् wishes मम to me पुत्र: a son शुक्ल: of fair complexion जायेत be born, वेदम् one Veda अनुब्रुवीत (he) should be versed in, सर्वम् full आयु: longevity इयात्

(and) should attain इति, क्षीरौदनम् milk-rice पाचयित्वा having got cooked सर्पिष्मन्तम् mixed with ghee अश्नीयाताम् (both) should eat (it); जनयितवै to produce (such a son) ईश्वरौ (then they would be) able.

14. He who wishes, 'May a fair-complexioned son be born to me, who will be versed in one Veda and attain full longevity', should have rice cooked in milk, and with his wife eat it mixed with ghee. Then they would be able to produce such a son.

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत, द्वौ वेदावनुब्रुवीत, सर्वमायुरियादिति, दध्योदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै ॥ १५ ॥

अथ And कपिल: tawny पिङ्गल: (or) brown, द्वौ two वेदौ Vedas, दधि-ओदनम् rice with curd. (Rest as before.)

15. He who wishes, 'May a son be born to me with a tawny or brown complexion, who will be versed in two Vedas and attain full longevity', should have rice cooked in curd, and with his wife eat it mixed with ghee. Then they would be able to produce such a son.

अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत, त्रीन्वेदाननुब्रुवीत, सर्वमायुरियादिति, उदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै ॥ १६ ॥

श्यामः Dark लोहिताक्षः with red eyes, त्रीन् three वेदान् Vedas, उदौदनम् rice with water. (Rest as before.)

16. He who wishes, 'May a son be born to me with a dark complexion and red eyes, who will be versed in three Vedas and attain full longevity', should have rice cooked in water,[1] and with his wife eat it mixed with ghee. Then they would be able to produce such a son.

[[1] Ordinary rice is meant.]

अथ य इच्छेद्दुहिता मे पण्डिता जायेत, सर्वमायुरियादिति, तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै ॥ १७ ॥

दुहिता A daughter पण्डिता a scholar, तिलौदनम् rice with sesamum. (Rest as before.)

17. He who wishes, 'May a daughter be born to me, who will be a scholar and attain full longevity', should have rice and sesamum cooked together, and with his wife eat it mixed with ghee. Then they would be able to produce such a daughter.

अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिङ्गमः शुश्रूषितां वाचं भाषिता जायेत, सर्वान्वेदाननुब्रुवीत,

सर्वमायुरियादिति, मांसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै—औक्षेण वार्षभेण वा ॥१८॥

पण्डित: A scholar विगीत: reputed समितिङ्गम: attending assemblies, शुश्रूषिताम् which one likes to hear वाचम् words भाषिता speaking, सर्वान् all वेदान् the Vedas, मांसौदनम् rice with meat औक्षेण with the meat of a young bull वा either आर्षभेण with the meat of a bull वा or. (Rest as before.)

18. He who wishes, 'May a son be born to me, who will be a reputed scholar, attend assemblies, speak words that one likes to hear, be versed in all the Vedas and attain full longevity', should have rice cooked with meat — that of a young or mature bull — and with his wife eat it mixed with ghee. Then they would be able to produce such a son.

अथाभिप्रातरेव स्थालीपाकावृताज्यं चेष्टित्वा स्थालीपाकस्योपघातं जुहोति—अग्नये स्वाहा, अनुमतये स्वाहा, देवाय सवित्रे सत्यप्रसवाय स्वाहेति; हुत्वोद्धृत्य प्राश्नाति, प्राश्येतरस्याः प्रयच्छति; प्रक्षाल्य पाणी, उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षति—उत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्व्याम्, सं जायां पत्या सहेति ॥ १९ ॥

अथ Now अभिप्रात: एव early in the morning स्थालीपाक-आवृता according to the rules of the Sthālīpāka आज्यम्

ghee चेष्टित्वा purifying स्थालीपाकस्य the Sthālīpāka उपघातम् repeatedly taking little quantities जुहोति offers : अग्नये (This is) to fire, स्वाहा Svāhā, अनुमतये to Aṇumati, स्वाहा ; सत्य-प्रसवाय the creator of the universe देवाय bright सवित्रे (this is) to the sun, स्वाहा इति thus ; हुत्वा after offering उद्धृत्य taking (the remnant of the food) प्राश्नाति (he) eats, प्राश्य after eating इतरस्याः to his wife प्रयच्छति (he) gives (the rest) ; पाणी (his) hands प्रक्षाल्य washing उदपात्रम् the water vessel पूरयित्वा filling तेन with that (water) एनाम् her त्रिः thrice अभ्युक्षति (he) sprinkles (saying) : विश्वावसो O Vis'vā-vasu अतः from here उत्तिष्ठ rise, पत्या सह (who is) with (her) husband अन्याम् another प्रपूर्व्याम् young (woman) इच्छ seek, जायाम् (my) wife सम् (उपैमि) (I) join इति.

19. Early in the morning he purifies[1] ghee in accordaṇce with the rules of the Sthālīpāka,[2] and offers[3] the food cooked in an earthen pot, repeatedly taking little quantities, uttering the Mantras : 'This is to fire, Svāhā', 'This is to Anumati,[4] Svāhā', 'This is to the bright sun, the creator of the universe, Svāhā'. After offering the oblations, he takes up the remnant of the food, eats a portion of it and gives the rest to his wife. Then he washes his hands, fills the water vessel and sprinkles her three times with the water, uttering this Mantra (once), 'Rise from here, O Vis'vāvasu,[5] and

seek another young wife who is with her husband. I shall join my wife'.

[[1] After having the threshed rice cooked in one of the above-mentioned ways to suit his desire.

[2] See note 4 on VI. III. 1.

[3] After mixing the ghee in the rice.

[4] The goddess of the fourteenth lunar day touching the full-moon day.

[5] A Gandharva who is the lord of maidens.]

अथैनामभिपद्यते—अमोऽहमस्मि सा त्वम्, सा त्वमस्यमोऽहम्, सामाहमस्मि ऋक्त्वम्, द्यौरहं पृथिवी त्वम्; तावेहि संरभावहै, सह रेतो दधावहै पुंसे पुत्राय वित्तय इति ॥ २० ॥

अथ Afterwards एनाम् her अभिपद्यते (he) embraces (saying): अहम् I अमः this (the vital force) अस्मि am, त्वम् you सा (are) she (speech), त्वं सा असि are, अहम् अमः, अहं साम Sāman अस्मि, त्वं ऋक् Ṛc, अहं द्यौः heaven त्वं पृथिवी the earth; एहि come पुंसे पुत्राय a male child वित्तये for gaining तौ who are such सह together संरभावहै let (us) strive.

20. Afterwards he embraces her, uttering this Mantra, 'I am Ama (the vital force), and you are Sā (speech);[1] you are speech, and I am the vital force; I am Sāman, and you are Ṛc; I am heaven, and you are the earth.[2]

Come, let us strive together to gain a male child'.

[[1] For the meanings of the two terms see I. III. 22.
[2] See note 3 on VI. II. 2.]

अथास्या ऊरू विहापयति—विजिहीथां द्यावापृथिवी इति; तस्यामर्थं निष्ठाय, मुखेन मुखं सन्धाय त्रिरेनामनुलोमामनुमार्ष्टि—

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु ।
आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ।
गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके ।
गर्भं ते अश्विनौ देवावधत्तां पुष्करस्रजौ ॥ २१ ॥

हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ ।
तं ते गर्भं हवामहे दशमे मासि सूतये ।
यथाग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी ।
वायुर्दिशां यथा गर्भ एवं गर्भं दधामि ते—
असाविति ॥ २२ ॥

सोष्यन्तीमद्भिरभ्युक्षति ।
यथा वायुः पुष्करिणीं समिङ्गयति सर्वतः ।
एवा ते गर्भ एजतु सहावैतु जरायुणा ।

इन्द्रस्यायं व्रजः कृतः सार्गलः सपरिश्रयः ।
तमिन्द्र निर्जहि गर्भेण सावरां सहेति ॥ २३ ॥

जातेऽग्निमुपसमाधाय, अङ्क आधाय, कंसे पृषदाज्यं सन्नीय पृषदाज्यस्योपघातं जुहोति—

अस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे ।
अस्योपसन्द्यां मा च्छैत्सीत् प्रजया च पशुभिश्च—स्वाहा ।
मयि प्राणांस्त्वयि मनसा जुहोमि—स्वाहा ।
यत्कर्मणात्यरीरिचं यद्वा न्यूनमिहाकरम् ।
अग्निष्टत्स्विष्टकृद्विद्वान्स्विष्टं सुहुतं करोतु नः—
स्वाहेति ॥ २४ ॥

जाते (The son) being born अग्निम् the fire उपसमाधाय feeding अङ्के in (his) lap आधाय taking (him) कंसे in a bell-metal vessel पृषदाज्यम् a mixture of curd and ghee सन्नीय putting पृषदाज्यस्य curd and ghee उपघातम् repeatedly little quantities जुहोति offers (saying): अस्मिन् In this स्वे my own गृहे home एधमानः growing (as the son) सहस्रम् a thousand (people) पुष्यासम् may (I) support; अस्य उपसन्द्याम् in his line प्रजया च with offspring पशुभिः with cattle च and मा never छैत्सीत् may (the goddess of fortune) fail, स्वाहा Svāhā; मयि (that is) in me प्राणान् the vital force मनसा mentally त्वयि to you जुहोमि (I) offer स्वाहा; इह in this (rite) कर्मणा by way of work यत् which अत्यरीरिचम् (I) have

performed in excess, यत् which वा or न्यूनम् deficiently अकरम् (अकरवम्) (I) have performed, विद्वान् all-knowing सु-इष्टकृत् (and) highly beneficent अग्निः fire नः of mine तत् that (work) सु-इष्टम् proper sacrifice सुहुतम् proper offering करोतु may make, स्वाहा इति.

24. After (the son) is born, he should feed the fire, take the child in his lap, put a mixture of curd and ghee in a bell-metal vessel, and offer it in the fire repeatedly taking little quantities, uttering this Mantra, 'May I, growing in this my own home (as the son), support a thousand people! May (the goddess of fortune) with offspring and cattle never desert his line! Svāhā. I offer to you mentally the vital force that is in me—Svāhā. If I have performed any deed in excess or deficiently in this rite, may the all-knowing and highly beneficent fire make that deed of mine proper sacrifice and proper offering'.[1]

[[1] That is, just right, neither too much nor too little.]

अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिः; अथ दधि मधु घृतं सन्नीयानन्तर्हितेन जातरूपेण प्राशयति। भूस्ते दधामि, भुवस्ते दधामि, स्वस्ते दधामि, भूर्भुवः स्वः सर्वं त्वयि दधामीति ॥ २५ ॥

अथ Then अस्य its दक्षिणम् right कर्णम् ear अभिनिधाय putting (to his own mouth) त्रिः thrice (he should repeat): वाक् Speech वाक् इति; अथ next दधि curd मधु honey घृतम् ghee सन्नीय mixing अनन्तर्हितेन bare जातरूपेण with a gold (strip) प्राशयति feeds (the child); ते in thee भूः the earth दधामि (I) put, ते भुवः the sky दधामि, ते स्वः heaven दधामि, त्वयि in thee भूः भुवः स्वः सर्वम् all दधामि इति.

25. Then putting (his own mouth) to the child's right ear, (he should) thrice (repeat), 'Speech, speech'. Next, mixing curd, honey and ghee together, he should feed the child with a bare gold (strip), saying these Mantras: 'I put the earth in you', 'I put the sky in you', 'I put heaven in you', 'I put the earth, sky and heaven—all in you.'

अथास्य नाम करोति, वेदोऽसीति; तदस्य तद्गुह्यमेव नाम भवति ॥ २६ ॥

अथ Then अस्य नाम it a name करोति (he) gives (saying), वेदः Veda असि (thou) art इति; तत् that एव indeed अस्य its तत् that गुह्यम् secret नाम name भवति is.

26. Then he names the child, saying, 'You are the Veda'. That is indeed its secret name.[1]

[[1] 'Veda' means knowledge, which everybody is in essence. But this is not familiar to people. Hence it is a secret name.]

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति—

यस्ते स्तनः शशयो यो मयोभूः

यो रत्नधा वसुविद्यः सुदत्रः ।

येन विश्वा पुष्यसि वार्याणि

सरस्वति तमिह धातवे कर् ॥ इति ॥ २७ ॥

अथ Then एनम् it (the child) मात्रे to (its) mother प्रदाय handing स्तनं प्रयच्छति makes her suckle (it) (saying), सरस्वति O Sarasvatī ते of thine यः which स्तनः breast शशयः (is) fruitful, यः which मयोभूः (is) the sustainer, यः रत्नधाः full of milk वसुवित् the bestower of deserts, यः सुदत्रः (is) generous, येन by which विश्वा all वार्याणि worthy (beings) पुष्यसि (thou) nourishest, तम् that इह here (in this breast) धातवे for the sucking (by my babe) कर् put इति.

27. Then handing the child to its mother, he makes her suckle it, uttering the Mantra: 'O Sarasvatī, that breast of thine which is fruitful, the sustainer of all, full of milk, the bestower of deserts and generous, and by which thou nourishest all worthy beings— put that here so that my babe may suck it.'[1]

[[1] A variant of *Ṛg-Veda* I. CLXIV. 49. The above rendering is according to Ānandagiri. Sāyaṇa interprets he Mantra somewhat differently.]

अथास्य मातरमभिमन्त्रयते ।
इलासि मैत्रावरुणी वीरे वीरमजीजनत् ।
सा त्वं वीरवती भव यास्मान्वीरवतोऽकरत् ॥ इति ॥
तं वा एतमाहुः, अतिपिता बताभूः, अतिपितामहो बताभूः, परमां बत काष्ठां प्रापत्, श्रिया यशसा ब्रह्मवर्चसेन—य एवंविदो ब्राह्मणस्य पुत्रो जायत इति ॥२८॥
इति चतुर्थं ब्राह्मणम् ॥

अथ Then अस्य its मातरम् mother अभिमन्त्रयते (he) addresses: इला Worthy मैत्रावरुणी wife of Mitrāvaruṇa or Vasiṣṭha (Arundhatī) असि (you) are, वीरे with (me) a male (as your partner) वीरम् a male child अजीजनत् (you) have borne; या who अस्मान् us (me) वीरवत: blessed with a son अकरत् have made सा that त्वम् you वीरवती mother of (many) sons भव be इति; एवंविद: endowed with such knowledge ब्राह्मणस्य to a Brāhmaṇa य: पुत्र: the son that जायते is born, तम् to that वै verily एतम् this (son) आहु: (they) say, अतिपिता better than (your) father बत oh अभू: (you) have become, अतिपितामह: (and) better than (your) grandfather बत अभूः, परमाम् highest बत काष्ठाम् limit श्रिया through fortune यशसा through fame ब्रह्मवर्चसेन (and) through Brāhmaṇical power प्रापत् you have attained इति.

28. Then he addresses the mother thus, 'You are the worthy Arundhatī, the wife of Vasiṣṭha, and with me, a male, as your partner, you have borne a male child. Be the mother of (many) sons — you who have blessed me with a son'. To that son who is born to a Brāhmaṇa endowed with such knowledge, they say, 'Oh, you have surpassed your father, and you have surpassed your grandfather; oh, you have attained the highest limit through your fortune, fame and Brāhmaṇical power!'

SECTION FIVE

अथ वंशः । पौतिमाषीपुत्रः कात्यायनीपुत्रात्, कात्यायनीपुत्रो गौतमीपुत्रात्, गौतमीपुत्रो भारद्वाजीपुत्रात्, भारद्वाजीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्र औपस्वस्तीपुत्रात्, औपस्वस्तीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्रः कात्यायनीपुत्रात्, कात्यायनीपुत्रः कौशिकीपुत्रात्, कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च, वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च, कापीपुत्रः ॥ १ ॥

अथ Now वंशः the line (of teachers): (Rest as in the translation.)

1. Now the line of teachers:[1] The son of Pautimāṣī (received it) from the son of Kātyāyanī, he from the son of Gautamī, the son of Gautamī from the son of Bhāradvājī, he from the son of Pārās'arī, the son of Pārās'arī from the son of Aupasvastī, he from the son of (another) Pārās'arī, he from the son of Kātyāyanī, the son of Kātyāyanī from the son of Kaus'ikī, the son of Kaus'ikī from the son of Ālambī and the son of Vaiyāghrapadī, the son of Vaiyāghrapadī from the son of Kāṇvī and the son of Kāpī, the son of Kāpī—

[[1] The teachers of the whole Upaniṣad are named here after their mothers, because in the rite just described, the wife holds the most important place. For it is she who, being purified through sprinkling etc., gives birth to a gifted son.]

आत्रेयीपुत्रात् , आत्रेयीपुत्रो गौतमीपुत्रात् , गौतमीपुत्रो भारद्वाजीपुत्रात् , भारद्वाजीपुत्रः पाराशरीपुत्रात् , पाराशरीपुत्रो वात्सीपुत्रात् , वात्सीपुत्रः पाराशरीपुत्रात् , पाराशरीपुत्रो वार्कारुणीपुत्रात् , वार्कारुणीपुत्रो वार्कारुणीपुत्रात् , वार्कारुणीपुत्र आर्तभागीपुत्रात् , आर्तभागीपुत्रः शौङ्गीपुत्रात् , शौङ्गीपुत्रः साङ्कृतीपुत्रात् , साङ्कृतीपुत्र आल-

म्बायनीपुत्रात्, आलम्बायनीपुत्र आलम्बीपुत्रात्, आलम्बीपुत्रो जायन्तीपुत्रात्, जायन्तीपुत्रो माण्डूकायनीपुत्रात्, माण्डूकायनीपुत्रो माण्डूकीपुत्रात्, माण्डूकीपुत्रः शाण्डिलीपुत्रात्, शाण्डिलीपुत्रो राथीतरीपुत्रात्, राथीतरीपुत्रो भालुकीपुत्रात्, भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्याम्, क्रौञ्चिकीपुत्रौ वैदभृतीपुत्रात्, वैदभृतीपुत्रः कार्शकेयीपुत्रात्, कार्शकेयीपुत्रः प्राचीनयोगीपुत्रात्, प्राचीनयोगीपुत्रः साञ्जीवीपुत्रात्, साञ्जीवीपुत्रः प्राश्नीपुत्रादासुरिवासिनः, प्राश्नीपुत्र आसुरायणात्, आसुरायण आसुरेः, आसुरिः ॥ २ ॥

(As in the translation.)

2. From the son of Ātreyī, the son of Ātreyī from the son of Gautamī, he from the son of Bhāradvājī, he from the son of Pārās'arī, he from the son of Vātsī, he from the son of (another) Pārās'arī, the son of Pārās'arī from the son of Vārkāruṇī, he from the son of (another) Vārkāruṇī, he from the son of Ārtabhāgī, he from the son of S'auṅgī, he from the son of Sāṅkṛtī, he from the son of Ālambāyanī, he from the son of Ālambī, he from

the son of Jāyantī, he from the son of Māṇḍūkāyanī, he from the son of Māṇḍūkī, he from the son of S'āṇḍilī, he from the son of Rāthītarī, he from the son of Bhālukī, he from the two sons of Krauñcikī, they from the son of Vaidabhṛtī, he from the son of Kārs'akeyī, he from the son of Prācīnayogī, he from the son of Sāñjīvī, he from Āsurivāsin, the son of Prās'nī, the son of Prās'nī from Āsurāyaṇa, he from Āsuri, Āsuri—

याज्ञवल्क्यात्, याज्ञवल्क्य उद्दालकात्, उद्दालकोऽरुणात्, अरुण उपवेशेः, उपवेशिः कुश्रेः, कुश्रिर्वाजश्रवसः, वाजश्रवा जिह्वावतो बाध्योगात्, जिह्वावान्बाध्योगोऽसितार्द्वार्षगणात्, असितो वार्षगणो हरितात्कश्यपात्, हरितः कश्यपः शिल्पात्कश्यपात्, शिल्पः कश्यपः कश्यपान्नैध्रुवेः, कश्यपो नैध्रुविर्वाचः, वागम्भिण्याः, अम्भिण्यादित्यात्; आदित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते ॥ ३ ॥

इमानि These आदित्यानि (received) from the sun शुक्लानि white यजूंषि Yajuses याज्ञवल्क्येन वाजसनेयेन by Yājñavalkya Vājasaneya आख्यायन्ते are explained. (Rest as in the translation).

3. From Yājñavalkya, Yājñavalkya from Uddālaka, he from Aruṇa, Aruṇa from Upaves'i, he from Kus'ri, he from Vājas'ravas, he from Jihvāvat, the son of Badhyoga, he from Asita, the son of Varṣagaṇa, he from Harita Kas'yapa, he from S'ilpa Kas'yapa, this one from Kas'yapa, the son of Nidhruva, he from Vāc, Vāc from Ambhiṇī, Ambhiṇī from the sun. These white[1] Yajuses received from the sun are explained by Yājñavalkya Vājasaneya.

[[1] That is, pure or not vitiated by human faults.]

समानमा साञ्जीवीपुत्रात्; साञ्जीवीपुत्रो माण्डूकायनेः, माण्डूकायनिर्माण्डव्यात्, माण्डव्यः कौत्सात्, कौत्सो माहित्थेः, माहित्थिर्वामकक्षायणात्, वामकक्षायणः शाण्डिल्यात्, शाण्डिल्यो वात्स्यात्, वात्स्यः कुश्रेः, कुश्रिर्यज्ञवचसो राजस्तम्बायनात्, यज्ञवचा राजस्तम्बायनस्तुरात्कावषेयात्, तुरः कावषेयः प्रजापतेः, प्रजापतिर्ब्रह्मणः, ब्रह्म स्वयम्भु; ब्रह्मणे नमः ॥ ४ ॥ इति पञ्चमं ब्राह्मणम् ॥ इति षष्ठोऽध्यायः ॥

[As in the translation.]

4. (The line of teachers is) the same up to the son of Sāñjīvī,[1] The son of Sāñjīvī (received it) from Māṇḍūkāyani, he from Māṇḍavya, he from Kautsa, he from Māhitthi, he from Vāmakakṣāyaṇa, he from S'āṇḍilya, he from Vātsya, he from Kus'ri, he from Yajñavacas, the son of Rājastamba, he from Tura, the son of Kavaṣa, he from Prajāpati (Hiraṇyagarbha), Prajāpati from Brahman (the Vedas). Brahman is eternal. Salutation to Brahman.[2]

[[1] From Prajāpati down to the son of Sāñjīvī there has been only one line of teachers. After him the lines have split.

[2] For a slightly different interpretation see IV. VI. 3.]

AKSHARA GRANTHALAYA
ACC.NO. S032240

Sri Sankara's writings, classified as Bhashyas, are mainly expositions of a technical nature, and presuppose a good knowledge of the Upanishadic doctrines on the part of the reader. So doctrinal and textual familiarity is first required for a detailed study of the commentaries. The Upanishad series published by the Ramakrishna Math, Madras, including the present one, are meant to give this facility to the general reader interested in Indian spiritual doctrines.

The Upanishadic text in Devanagari, word-for-word translation according to Sanskrit syntax, running English translation, and brief notes — these form the important features of this edition. One with a working knowledge of Sanskrit can easily study the text with its help, while those who are satisfied with the mere translation will get a very readable version of it in this edition. The Introduction gives a section by section summary of the Upanishad. We hope this edition thus provides all the requirements for a first-stage student of the Upanishads.

Our Upanishad Series

Isa Upanishad

Kena ,,

Prasna ,,

Katha ,,

Mandukya Upanishad

Mundaka ,,

Aitareya ,,

Taittiriya ,,

Svetasvatara ,,

Mahanarayana ,,

Chandogya ,,

Brihadaranyaka Upanishad 20.00
Deluxe: 25.00